

THE
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TO
H O L I N E S S .

EDITED BY REV. D. S. KING.

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THE HISTORY OF THE

REIGN OF

THE
KING
OF
ENGLAND
AND
FRANCE
IN
THE
THIRTEENTH
CENTURY
BY
J. H. M. J. VAN DER
KAMPE
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THE
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1847



WILLIAM CAREY.

Have faith in God.

GUIDE

LINES.

THE HISTORY OF THE REV. WILLIAM CHURCHMAN

OF THE ISLAND OF CORNWALL.

BY THE REV. WILLIAM CHURCHMAN, M.A.

WILLIAM CHURCHMAN, M.A. was born at Mousehole, in the parish of Paul, Cornwall, March 11th, 1750. He lived under the parental roof until he was ten years of age, and learnt to read his Bible with a pious mother. He was then sent to live with a respectable farmer in the same parish, in whose family he resided till he became of age. He was all this time addicted

to the study of writing, and learned, when past sixty-four years of age, the art of writing, to leave to his Christian brethren a memorial of his success in the work of human redemption.

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GUIDE TO HOLINESS.

For the Guide to Holiness.

THE SPIRITUAL PILOT OF CORNWALL—WILLIAM CARVOSSO.

BY REV. C. K. TRUE.

"In this way he helped many a poor mourner over the bar of unbelief."
Preface to Memoirs.

A SPIRITUAL pilot indeed, for sixty years, was William Carvosso ! for not, like most professors of religion, was he content with feeding the lamps of light-houses on the shores of salvation — he was out in the offing, looking after shipwrecked souls, and guiding all that would hear his friendly hail into the haven of peace and life. His life is an example of what a solitary man may do for the salvation of sinners by his personal exertions, if he consecrates himself wholly to the cause of the Redeemer. It is a proof that the salvation of the whole world is possible to the Christian Church, in a short time. An ambitious man once said, "Let others write history, be it mine to make history;" — but this obscure native of a corner of the island of Great Britain conceived a purpose worthy of record, and learned, when past sixty-four years of age, the art of writing, to leave to his Christian brethren a memorial of his success in the work of human redemption.

He was born near Mousehole, in the parish of Paul, Cornwall, March 11th, 1750. He lived under the parental roof until he was ten years of age, and learnt to read his Bible with a pious mother. He was then sent to live with a respectable farmer in the same parish, in whose family he resided till he became of age. He was all this time addicted

to the vices of youth, wrestling, cock-fighting, card-playing and Sabbath-breaking, and although thrice alarmed for his life, (by being thrown from a horse, by falling into the river, and by crossing over Hayle on horseback when the tide was too high,) and reminded of the necessity of preparing for immortality by regular attendance at the parish church, yet nothing awakened him to a proper sense of his condition and prospects as a sinner, until his sister was converted, and came twelve miles from Gwincar to warn the family. Going to visit his mother one Sunday morning, what was his surprise to find his sister there on her knees, praying with his mother and brothers! When she arose she confounded him by a direct appeal to him respecting his salvation.

He had never been touched before by a serious thought of his concern with religion. He went that night, by her advice, to a Methodist meeting on the opposite side of the river, and heard a sermon from the text, "We are ambassadors for Christ, as though God did beseech you by us: we pray you, in Christ's stead, be ye reconciled to God." "The word," he says, "reached my heart; the scales fell from my eyes, and I saw and felt I was in the gall of bitterness, and in the bonds of iniquity. I had such a sight of the damning nature of sin, and what I had done against God, that I was afraid the earth would have opened and swallowed me up." The result was, he gave himself up to the Savior, and some days after received evidence of the pardon of his sins, which he retained to the day of his death.

In the history of his own conversion, he learned "God's method of saving sinners, and spreading the knowledge of his grace. *My Sister was converted at the distance of many miles from us; but in the fulness of her heart she came that distance to tell us what great things the Lord had done for her, and to invite us to partake of the same salvation.*" The secret was out—he now learnt it by heart—he made it the rule of his life, he exemplified it;—it shines in his life a polar star to guide after him those who wish to see the world reconciled to God.

But there is something wanting besides light to bring the servants of Christ into this work;—they want a steady and powerful impulse within—a constant energy, equal to that which moved them first to secure their own salvation. O, who shall teach this secret? where shall we find this power? It is disclosed in the subsequent experience of this honest farmer. Now we have come to a field where there is a hidden treasure, which will enrich for ever the man who finds it and digs it up. Stand by, thoughtful reader, and let this good man expose it to your view. "In the same happy frame of mind which God brought me into at my conversion, I went on for the space of three months, not expect-

ing any more conflicts ; but, O, how greatly was I mistaken ! I was a young recruit, and knew not of the warfare I had to engage in. But I was soon taught that I had only enlisted as a soldier to fight for King Jesus ; and that I had not only to contend with Satan and the world from without, but inward enemies also, which now began to make no small stir. Having never conversed with any one who enjoyed purity of heart, nor read any of Mr. Wesley's works. I was at a loss, both with respect to the nature and the way to obtain the blessing of full salvation. From my first setting out in the way to heaven I determined to be a Bible Christian ; and though I had not much time for reading many books, yet I blessed God I had his own word, the Bible, and could look into it. This gave me a very clear map of the way to heaven, and told me that ' without holiness no man could see the Lord.' It is impossible for me to describe what I suffered from ' an evil heart of unbelief.' My heart appeared to me as a small garden with a large stump of a tree in it, which had been recently cut down level with the ground, and a little loose earth strewed over it. Seeing something shooting up I did not like, on attempting to pluck it up, I discovered the deadly remains of the carnal mind, and what a work must be done, before I could be ' meet for the inheritance of the saints in light.' My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some perhaps will imagine, that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance ; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had ever kept in remembrance

' The blessed hour when from above
I first received the pledge of love.'

What I now wanted was ' inward holiness ; ' and for this I prayed and searched the Scriptures. Among the number of promises which I found in the Bible that gave me to see it was my privilege to be saved from all sin, my mind was particularly directed to Ezek. xxxvi. 25—27 : — ' Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you ; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.' This is the great and precious promise of the eternal Jehovah,

and I laid hold of it, determined not to stop short of my privilege ; for I saw clearly, the will of God was my sanctification.

“The more I examined the Scriptures the more I was convinced that without holiness there could be no heaven. Many were the hard struggles which I had with unbelief, and Satan told me that if I ever should get it I should never be able to retain it ; but keeping close to the word of God, with earnest prayer and supplication, the Lord gave me to see that nothing short of it would do in a dying hour and the judgment-day. Seeing this, it was my constant cry to God that he would cleanse my heart from sin, and make me holy, for the sake of Jesus Christ. I well remember returning one night from a meeting with my mind greatly distressed from a want of the blessing ; I turned into a lonely barn to wrestle with God in secret prayer. While kneeling on the threshing-floor, agonizing for the great salvation, this promise was applied to my mind : ‘Thou art all fair, my love ; there is no spot in thee.’ But like poor Thomas, I was afraid to believe, lest I should deceive myself. O what a dreadful enemy is unbelief ! Thomas was under its wretched influence only eight days before Jesus appeared to him ; but I was a fortnight after this groaning for deliverance, and saying, ‘O wretched man that I am, who shall deliver me from the body of this death ?’ I yielded to unbelief, instead of looking to Jesus, and believing on him for the blessing ; not having then clearly discovered that the witness of the Spirit is God’s gift, not my act, but given to all who exercise faith in Jesus and the promise made through him. At length, one evening, while engaged in a prayer-meeting, the great deliverance came. I began to exercise faith, by believing ‘I shall have the blessing now.’ Just at that moment a heavenly influence filled the room ; and no sooner had I uttered or spoken the words from my heart, ‘I shall have the blessing now,’ than refining fire went ‘through my heart — illuminated my soul — scattered its life through every part, and sanctified the whole.’ I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, ‘This is what I wanted ! I have now got a new heart.’ I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all. Him I now cheerfully received in all his offices ; my Prophet to teach me, my Priest to atone for me, my King to reign over me.

‘Amazing love ! how can it be
That thou, my Lord, shouldst die for me !’

O what boundless, boundless happiness there is in Christ, and all for such a poor sinner as I am ! This happy change took place in my soul March 13, 1772.”

Seven or eight years after his conversion, he married a pious young woman, a congenial spirit, with whom he lived, with great comfort, until her decease. She died the mother of three children, all of whom, were, in their youth, the subjects of grace, and one of them became a Wesleyan minister, and for a time was a missionary to New South Wales. After marriage he took a small farm in his native place, devoting also a part of the year to fishing. Finding the sea unfavorable to his health, he removed to the parish of Gluvias, near Ponsanooth. Here he labored on his farm with cheerful diligence and buoyant enterprise, and not only maintained his family comfortably, but laid up enough to make himself independent of work, after the death of his wife.

This event took place in 1813, and the next year, his children being settled in life, he formed the resolution of devoting himself, thenceforth, exclusively to the service of the Lord, in labors for the conversion of sinners and the sanctification of the saints. In pursuance of this resolution he gave up his farm, and went to reside with his daughter at Dowstall, in the parish of Mylor, three miles distant from Ponsanooth. From this place as a centre, he went forth on occasional visits to the villages and parishes round about, to Mabe, Sparnock, Mousehole, Penzance, Breage, Ponsanooth, St. Austell, Camborne, Probus, Bickton Mill, Callington, Devonport, Plymouth, Saltash, Cury, Redruth, Treworlas, Mullion, Stithians, Mevagissey, Gwennap, Helston, Mawnan, Tregrew and Flushing, twenty-five different places, some of which he visited several times. In these visits he was accustomed to go from house to house, hold class-meetings and prayer-meetings, and deliver exhortations, sometimes from the pulpit. This he continued until he closed his earthly pilgrimage, at the advanced age of 84.

Just before he commenced this extraordinary career, he learned the art of writing, in his 65th year, by which he not only left to posterity a record of his life, but addressed hundreds of religious epistles to persons of every condition in life, for whose spiritual welfare he interested himself. The first occasion of his endeavoring to write was to pour out a father's heart in advice and consolation to his son, Rev. Benjamin Carvosso, a fortnight after he left home to enter into the labors of the ministry. Before the reception of this surprising epistle, his son had never known him to connect two letters together, except in subscribing his name. When he was put in charge of a class, three years after his conversion, he knew no more of writing than to mark the letter P in his class-book, to signify the presence of the members at the meetings. In a short time he attained to a good degree of excellence in penmanship, and composed in a correct and energetic style. His memoirs pre-

sent the following transcript of his feelings, in view of resigning his worldly business :—

“ For many months after my son left me to enter upon his great and important work, being quite alone on my farm, and the prices of all articles of produce being in a very fluctuating state, I was at times much perplexed as to the course I ought to take for the future. At seasons I was much weighed down, and could only find comfort in looking from my outward circumstances. At times the Lord greatly comforted me by his precious promises, and I was much blessed in laboring to make myself useful to souls. I had no desire to seek riches ; yet if I were assured it was the path of duty to continue a little longer in business, I was willing to submit, though I scarcely knew how I should get through. In this state of things, I spread my case before the Lord, and earnestly sought direction from above. He saw my motive was to please him, and he condescended to direct me. One evening, while sitting alone and considering whether I ought to give up my farm and free myself from the cares of the world, these words came with power to my mind : ‘ Behold, I have set before thee an open door.’ I immediately considered it the voice of the Lord, and my heart replied, ‘ Then I will at once go out of the world, and retire from all its cares.’ From this moment I saw my way clear : I was entirely freed from the world, and resolved to give up my few remaining days wholly to the service and glory of God. When my friends, belonging to the society at Ponsanooth, heard of my determination, sorrow filled their hearts, and it was with the greatest difficulty they could bring their minds at all to submit to it. On laying the matter before the preachers’ and the leaders’ meeting, it was thought best for me to continue as the nominal leader of my three classes, and to visit them as often as I could ; three other leaders, or assistant leaders, being appointed to take charge of them in my absence. Thus it has continued to the present time.”

In the performance of his worldly business he was characterized by untiring and cheerful industry, punctuality, economy, prudence and thrift. He went forth to his work sprightly as a lark, and returned to his rest, or to his religious meetings with a grateful heart. Free from the anxieties of those, whose haste to be rich tempts them to hazardous speculations, he kept his mind in a religious frame, holding communion with God, and ready to converse with any he met on the things of God and salvation. While trading with men, buying or selling, he watched his opportunity to offer a profitable reflection upon the concerns of the soul—from things temporal he led the way to things eternal—and illustrated, often with great aptness, the preciousness of the true riches,

the riches of grace, by comparisons with the various interests of the present life. He never suffered the hurry of business to keep him from his religious duties, public or private, and often, in the midst of harvest, by quickening his servants in the labors of the early part of the day, he gave them an opportunity to break off at a certain hour, in order to attend to religious meetings. He had the charge of two or three classes, until his retirement from business, and generally attended public worship from five to seven times every week. Religion was the element of his soul, and every thing else was made to harmonize with that.

No wonder that the cause of religion flourished perpetually in the neighborhood of such a man. When he took his farm at Ponsanooth, it was, compared with the state of things at Mousehole, a barren wilderness; a feeble and forlorn class, destitute of a leader, no chapel in the neighborhood, and preaching only once a fortnight at the distance of three quarters of a mile from his house. He established a prayer-meeting at his house, commenced exhorting publicly and privately, saw his own children converted one after another, his neighbors also and their children from time to time were awakened and converted; two large classes were formed, preaching was procured twice a week; then a little chapel was erected, and finally, this being crowded with happy converts and serious hearers, it was made to give way to a large and commodious church, with a burying-ground attached to it. The wilderness was converted into a garden, and the verdant hills rejoiced on every side. Thus he demonstrated that the gospel, faithfully obeyed in all its precepts, will lead to steady success in temporal and spiritual business alike.

But now we are to view him in that part of his career which entitles him pre-eminently to the character of the Spiritual Pilot. He devotes himself without reserve to the work of saving souls. All his thoughts, and all his strength of body and mind, are employed in one object — to save, preserve, and perfect his fellow-men, through the knowledge of salvation by Jesus Christ. For this he prays, talks, writes, exhorts and travels. If he meets with a backslider, he reproves and admonishes him, reminds him of his broken vows, his lost enjoyments and faded hopes, and awakens in him a keen remorse for his treachery to his Savior, and a desire to return to his first love. If he meets with a careless sinner, he declares to him the terrors of the law, and shows him the dreadful perils which hang over his impenitent state. If he finds a soul afflicted by a consciousness of guilt and danger, he points him at once to the Savior of lost men, and assures him he has only to commit him-

self without reserve to Christ to secure an immediate deliverance from the condemnation and power of sin. If he finds a praying and believing soul troubled with the remains of a carnal mind, evil tempers unsubdued, and impure affections unextracted, he announces to him the fulness of salvation provided in Christ for all his followers.

The following extracts from his journal, at different dates, will give the reader glimpses of his course and a picture of his method of saving souls :

"March 11, 1818. As I was going to Mabe chapel with Mr. N. Earle, he said to me, 'There goes another backslider!' I stepped forward and took him by the arm and said, 'What harm did Jesus ever do to you, that you should turn your back upon him?' I then entreated him to return again to the Lord. He promised me he would; and accordingly he came to the class meeting, bringing another poor wanderer with him. While I was praying, the power of God descended; and he and his penitent companion were cut to the heart, and wept aloud for their sins. They continued in fervent prayer for the space of three hours, when the Lord was pleased to bestow on them a gracious sense of his pardoning mercy.

"Lodging at Mr. E.'s, I felt impressed with a sense of duty to speak to one of the same village about her soul. I asked her if she ever prayed; she frankly told me she had not; and when I urged her to begin, she said she knew not how. I told her, prayer did not consist altogether in words, but in the desire of the heart; and requested her to kneel by her bedside that night before she slept, and say, in the language of the publican, 'God be merciful to me a sinner!' She promised me she would. I called again the next morning, to inquire if she had performed her promise. She assured me she had, and that she had also, in the same manner, prayed that morning. The happy result of this was, the next Sabbath she was deeply awakened in her own house, and I received a message to come and visit her. When I came, it was to me a very affecting sight indeed, to see the streaming tears, and to hear penitential cries. Soon the Lord Jesus revealed his pardoning mercy to her soul; and, blessed be God! she has now been steadfast for many years. May she stand to the end."

"April 29th, 1818. A respected friend at Probus sent me a letter, requesting me to pay the friends a visit. I went accordingly, and stayed with them four weeks. Several who had, through unbelief, lost the witness of sanctification, were enabled again to lay hold on the blessing. One morning, while I with a friend was visiting the sick, I fell into conversation with a woman who happened to come into one of the houses which we had entered. I questioned her concerning her soul, and soon

found her utterly dark and insensible to spiritual things. I spoke to her faithfully of righteousness, death, and judgment ; and like Felix, she trembled. The next day I called on her, and found the truths delivered to her the day before had taken hold of her conscience. ' I have been,' said she, ' a vile sinner against God for forty years. Till I saw you, yesterday, I had been all my days asleep in sin.' Seeing that she was wounded by the sword of the Spirit, and now wanted the Comforter, I told her that, notwithstanding all her guilt and sin, I had good news to tell her. ' Jesus,' said I, ' is now ready, willing, waiting to save you.' This was news so good, that she could not at first believe it. I then said, ' Are you willing to give up all your sins, to give God your whole heart, and to serve him all your days ?' With a full heart she said, ' Yes I am.' ' Then,' said I, ' now is the accepted time with God ; he needs no price, no worthiness, no delay. All that Christ requires is, that you feel your want of him.' We knelt with her at a throne of grace, wrestled with her in mighty prayer ; and the Lord heard, and set the captive free. With streaming eyes, and hands and heart uplifted to heaven, she cried, ' Glory be to God, the dead's alive, the lost is found !' Before she rose from her knees, she prayed for her husband in a striking and uncommon manner. As soon as he came home, she told him what God had done for her soul. This produced a blessed effect upon him ; from that time he gave his heart to God, and set out with his wife in the way to heaven."

" *April 24th, 1821.* While talking with an old woman, sixty years of age, she was soon cut to the heart, and in a very short time the Lord set her soul at liberty. The change was so great, and the transition so sudden, that language failed to express her gratitude to God. She soon ran and told her neighbors what God had done for her soul. Another woman was deeply affected at what she saw and heard, and also sought and soon found a sense of divine mercy.

" *26th.* While at Breage, a friend informed me that H. M. had a great desire to see me. I went to him, and found that he had been five years under the afflicting hand of Providence. He told me he wanted the assurance that he was a child of God ; and then said how he had read and prayed, and had the clergyman to administer the sacrament to him, in hopes that he should thereby attain what he wanted. ' But,' says he, ' all seems to be of no use.' I replied, ' No, it is not of works, lest any man should boast.' I then brought the Bible to him, and opened to 1 Peter ii. 24, and requested him to read for himself : ' Who bore our sins in his own body on the tree, that we, being dead to sin, should live unto righteousness : with whose stripes are we healed.' He looked

upon me with great earnestness, and cried out, 'It was faith I wanted ; I could never read for myself before.' At that moment the Lord set his soul at liberty, and he rejoiced with joy unspeakable and full of glory. I do not think I was with him more than half an hour before the happy change took place. Soon after this he took his flight to the paradise of God."

" Being invited one Sunday to visit a member of the society who was very ill, I asked her if she had a satisfactory evidence of her interest in Christ. She said, 'No ; nor had I ever a sense of the pardon of my sins.' When I beheld her destitution of soul, and the evident marks that death was near at hand, I was filled with much compassion for her case. I began to encourage her hopes, and offered her Christ as a ready, able, and willing Savior — waiting at that moment to remove her guilty load. I showed her the atoning sacrifice, explained to her the plan of salvation by faith, and told her that God required an act of faith in her to believe what Christ had done for her. She felt the Comforter drawing near, and said, 'I never saw it in this light before.' In a short time she was enabled fully to rely on Jesus ; and now her eyes overflowed with tears, and her heart was filled with peace and joy in believing. She lived three weeks after this, held her confidence to the last, and finished her course with joy.

" A friend invited me to come over and meet the classes at Tuckermill. In speaking to the people in one of the classes, I found a poor, heavy-laden penitent. I labored to encourage her ; but such were her strong cries and tears, that I thought it best to pray with her. Her mind apparently becoming a little more composed, I asked her how she felt. She said, 'I see I must go home and pray more.' Aware that this was a snare of Satan, I replied, 'There is no necessity for that ; The Lord is here, and is now waiting to bless you. There is nothing wanting, but for you to believe in Jesus as your Savior. And if he died for you, ought you not at once to believe in him, and to love him ?' The light of faith soon appeared, and her soul found liberty through the blood of the Lamb. Full of the assurance of faith, she cried out, 'Now I know my sins are forgiven.' I lodged at Mr. S. Burrell's that night ; and, with him, the next day, I called on her, fearing lest Satan might have beguiled and robbed her ; but to our agreeable surprise we found her, having laid aside her ordinary work, keeping the day holy. 'I have,' said she, 'set apart this day to praise the Lord for what he did for my soul yesterday.' This I thought was a very pleasing testimony to the reality of the work. In meeting the other classes at Tuckermill, we had refreshing seasons from the presence of the Lord."

“ When at Ponsanooth, I was informed of a young woman who was so ill of a consumption that her medical attendant had given her up. The moment I heard of her case, I felt an ardent desire to see her. As she was known to have a strong dislike to religion and religious people, the friends told me it would be useless : but what they said noways discouraged me ; I resolved to gain access to her, and, if I could, have some conversation with her about her soul. I accordingly went to the house, and informed her mother what was my business. Her mother said, she was not yet come down stairs, but she would tell her of it. The answer was, that she did not wish to see me. This did not dishearten me, nor quench my desire for her salvation ; but it instantly struck me, that if I would see her at all I must come upon her unawares. Two hours afterward I again called at the house, and found her sitting by the fire, exceedingly pale and deathly in her appearance. I was well assured in my mind, that if I would have access to her heart, I must attempt it in the gentlest manner, by the tenderest love and affection, and by indirect approaches ; so I asked her several questions concerning her complaint, and found it such as was likely soon to bring her to the grave. I then asked her if she believed there was a God ; she answered ‘ Yes,’ in a rather high and forbidding tone of voice. ‘ And do you believe,’ said I, ‘ that he knows the secret thoughts of your heart ?’ ‘ Yes.’ ‘ But do you think you have ever sinned against this God ?’ ‘ O yes,’ said she. My heart rejoiced to hear from her such admissions as these. ‘ And now,’ said I, ‘ are you willing to die in your present state of mind ?’ She candidly confessed she was not. I then told her Jesus Christ came into the world to save sinners, that he had died to purchase salvation for her ; but that he had said in his word, except we repent of our sins we should eternally perish ; and that, after she had repented, in order to be saved, she must believe that Jesus bore the punishment due to her sins ‘ in his own body on the tree.’ Her heart now began to soften ; and she burst into tears, while I endeavored more at large to show her from the Scriptures, and from our expressive hymns, the willingness there was in Christ to save her. At my leaving, I proposed prayer, to which she readily assented. The next day I visited her again ; and no sooner did I enter the room where she was, than I perceived her to be a very different creature from what she was when I approached her the preceding day. She now opened her mind, and freely entered into the important subject ; and while I conversed and prayed with her, the Lord wrought powerfully upon her heart, and she wept much. Four days after this, it pleased God to set her captive soul at liberty, by the manifestation of his pardoning love ; and soon after she died happy in the Lord.”

"Can I forget the happy seasons and manifestations of the power of God, which I have witnessed at Bickton-Mill, with my brother Body and his family? No, never by me can these things be forgotten; particularly while at one time conversing with his eldest daughter, Mary. She had for some time known her acceptance in Christ, but now she said, 'I want to be cleansed from inbred sin, and to love God with all my heart.' I told her, 'The will of God is your sanctification; and God himself has expressly said, "I will sprinkle clean water upon you, and ye shall be clean; a new heart also will I give you, and a new spirit will I put within you." Here,' said I, 'the eternal God speaks to you. Take him at his word; and at once "reckon yourself to be dead indeed unto sin, and alive unto God, through Jesus Christ."' She obeyed the command; and, through an act of faith in the atonement, entered into the glorious rest of the people of God:—

'A rest where all our souls' desire
Is fix'd on things above;
Where fear, and sin, and grief expire,
Cast out by perfect love.'

"She now told me she felt the blood of Christ had cleansed her from all sin. I corresponded with her for some years. She was a burning and a shining light; but the Lord did not leave her long a member of his church below. A short time before she was taken ill, she said to her sister, 'I dreamed last night I was with you and others in a prayer meeting. It was a blessed time, and we were all happy in God. But it seemed to me I was suspended in the air, above you all.' She died in the faith, leaving a blessed testimony behind her that she is gone to glory."

From this view, it appears that whenever he found persons desiring to be reconciled with God, or to be cleansed from inherent depravity, he directed them to exercise immediate faith in Christ. He saw clearly, and he had a faculty of making others see clearly, that the atonement was a sufficient remedy for all our spiritual maladies, that the Savior had provided, that all, who cast themselves on his mediation alone, should be saved at once from guilt and sin,—should be pardoned and regenerated and sanctified—in a word, they had only to ask in Christ's name, for what they wanted and *to trust that they received it, and it was theirs in that moment.* He said to the penitent sinner, Christ is your righteousness, he has paid your debt,—believe it, and you shall receive the witness from the Holy Spirit of God. He clearly distinguished between faith and this divine witness—faith was a voluntary act of reliance on Christ, which must be first made before the Spirit would bring the assurance;

apply to the Redeemer for pardon, and believe that he grants it, and therefore he will send the Holy Ghost to assure you of the fact. Thus he taught ; and the result, in scores of instances, verified his predictions.

The same method he pursued in leading the believer into the possession of the grace of entire sanctification. He finds a believer struggling against the power of evil tempers and propensities. He tells him to pray in Christ's name that they may be taken away, and *believe that his prayer is granted*. Many can see a propriety in believing that pardon is obtained in this way, because pardon is an act of the mind of God, and may be believed before he bears witness to the fact by the Holy Spirit—but the removal of evil propensities is a work wrought in our nature, and how can we believe it is done, before we feel the change? Here is the mystery ; but it can be easily penetrated. A removal of evil tempers may take place in our souls without our being conscious of it at the time. For example, a man has pride, or an irascible temper, or envy, or covetousness, or lust, or slander. He knows it, by its occasional manifestation under temptation. But it is not always in exercise. Suppose then, while he is praying, it should be taken away, would he be conscious of its removal? No, not until the occasions in which it had before been developed should occur, then he would find it gone. He may, therefore, ask, that this change now take place in him, and, relying on the word of God, believe that it is done, because God says it shall be done unto all that believe. This very act of faith is, in the first place, the finishing of the condition on which God has covenanted to effectuate the work ; and, in the second place, it is the developing of that perfect mind which is the thing prayed for, in which sin has no place.—Perfect confidence in God, is perfect agreement with him, and naturally elicits perfect love, and love perfected, is the fulfilling of the law and the exclusion of sin. We must then believe before we can rationally expect any superadded witness of the Spirit. But it will come, in due time ; only a heavenly illumination of soul, assures us, that we have indeed obtained what we were seeking. Our province is to ask for what we need, and to believe that it is granted as we ask, and when we ask, and it will be time enough to doubt, when we experience evidence to the contrary. God's word is sufficient now—and having that, we may believe. But such is his abounding mercy, he will in due time bestow a sacred seal, in the manifestations of his Holy Spirit. So Carvosso believed, so he practised, and taught.

Thus we see God's method of restoring fallen man to pardon and holiness. He fell from innocence and holiness, by loss of confidence in God. By securing this confidence, through his grace and promises, by

Christ Jesus, the soul recovers itself, and is restored to peace and to holiness. The sinner retraces his steps and goes back to God, by the way he came from him.

A glance at the closing scene of this good man's life, must end this article. His life had been a scene of constant activity in the service of God. Now he was called to pass through a trial of suffering. His disease was one of the most painful to which fallen humanity is subject. He had many powerful conflicts with the king of terrors; but the grace of God made him more than a conqueror. At the end of several weeks of pain and languishing, of weeping and rejoicing, his affectionate son Benjamin, who was permitted to be with him most of the time, records as follows :—

“Yesterday morning he talked of his funeral very particularly, and expressed much thankfulness, as he had often done before, for the kind attention of those, who had so assiduously attended on him during his long and tedious illness. And now, in strong remembrance of his character as a sinner, about to enter the presence of God, he observed in his own peculiar manner, ‘I have this morning been looking about for my sins, but I cannot find any of them; they are all gone.’ Toward night he sunk into a lethargy, and lay without speech or motion, on his left side, more than twelve hours.

“About eleven this morning, recollection and the power of speech again returned. He asked for my brother, and being informed that he was at hand, he inquired if my sister was present; when told she was, he said something indistinctly, which it was thought was an inquiry after me; but I was absent. He now signified his wish that they should join with him in prayer. While they were kneeling round his dying bed, commending his departing spirit into the hands of his Creator and Redeemer, he was full of holy animation, and devoutly and very loudly responded to the several petitions which were offered up in his behalf. On their rising from their knees, he gave them his parting benediction, saying with fervor, ‘God bless you all!’ And now, grateful that he had so nearly and so happily finished his work on earth, and having the heavenly crown and heavenly host full in view, with an indescribable expression of joy and triumph in his countenance, and with much of his own tone and manner when in the happiest moments of health and strength, he gave out,—

“Praise God, from whom all blessings flow!”

and then attempted to raise the tune. This was the more astonishing to those who stood around him, as he had not sung before during his affliction. But he could not finish his chorus on earth, for while thus in the

act of praising God with his dying breath, his voice was literally lost in death ; and he suddenly and sweetly, without pain or struggle, fell asleep in Jesus. Just after he had apparently ceased to breathe, while one present was mentioning the circumstance of dying Christians sometimes giving a sign with their hands when they felt great support beyond the period of utterance, he lifted up his left hand and arm, and then let them gently fall till they moved no more. Thus died WILLIAM CARVOSSO, in the eighty-fifth year of his age, and the sixty-fourth of his Christian warfare."

And now what have we been contemplating ? — An humble Christian working out the problem of the world's regeneration ; — in his own experience and by his personal labors, setting a precedent before the Christian world, of what may and must be done to bring mankind to God. He found out the efficacy of personal application to men on the subject of salvation — he saw it arrested their attention to themselves — concentrated the scattered rays of light which had entered their minds into a burning focus, and brought up a crisis in their experience, which often turned favorably to their salvation. His life discloses a secret place of power, which may be occupied by the feeblest Christian, aspiring to be useful, outreaching all other instrumentalities, as the public preaching of the gospel and the ordinances of religion, — a place next to that which the Holy Spirit of God occupies in the redemption of the soul, a position which angels might covet, but cannot possess, — the private interview of the saint with the sinner, where is the action of mind, directly on mind, bringing to his apprehension and feelings, and conscience, the things of religion ; obliging him for a time to think upon them, and putting in motion his power of choice, under circumstances auspicious of a favorable decision. Thus a man who might otherwise have added a few more acres to his fields, and have died known only as the thrifty farmer of Ponsanooth, wrought a happy change in the characters and destinies of scores and hundreds, which will survive the destruction of all earthly interests. The book which records it will be obliterated by time, but God will hold it in everlasting remembrance.

Keep close to Jesus, both in life and death, and commit thyself unto his faithfulness, who, when all fail, can alone help thee.

Thy beloved will not admit of a rival, but will have thy heart alone, and sit like a king on his own throne.

Whatsoever affection thou reposest in men out of Jesus, is all no better than lost.—*Kempis*.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 10.

LOVE GIVES LIGHT.

It is sometimes said, and said very correctly, that a depraved heart makes a depraved intellect. That is to say, a depraved or erring heart makes a falsely percipient, erroneous, or erring intellect. The fact of depravity I here take for granted. Man is depraved. Therefore he does not and cannot see.

2. A depraved man is a man *out of God*;—making himself and his own interests, instead of God and the divine interests, the centre of his thoughts and affections. And because he appropriates to himself what belongs to God, he is a selfish man. Selfishness, although it is a term less general and more specific, may be regarded as but another name for depravity. The selfish man, who is the same as the depraved man, is necessarily a man of perverted judgment. The relations which exist between the perceptions and the feelings, necessarily make him so. God sees things in their universality. Finite beings see them and know them in their parts, and from particular points of view. The depraved or selfish man sees objects from the centre of SELF, and not from the true centre, which is God. The truth, therefore, is always seen by him from a false point of vision, and through a false medium;—so that being distorted by the medium through which it is beheld, it becomes falsehood. The selfish man has no correct views, and just so long as he remains selfish, he cannot have correct views of God, or of God's government, or of the duties which he owes either to man or to the Maker of man. It is always and universally true, that the man who is out of God, creates around himself a universe of error.

3. It is for this reason, that the Scriptures speak as they do. In the language of Scripture, the term *darkness* is often employed to represent man's selfish and perverted perception. The term *light* is employed to represent God's truth. Hence it is said, "The light shineth in darkness, and the darkness comprehendeth it not." It is as true in philosophy, as it is in Scripture, that the natural man, that

is to say, the man in the life of *self*, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither *can* he know them, for they are spiritually discerned." First Cor. 2, 14. Being out of God, and not seeing things in God's light, he is blind. This cause of intellectual blindness is upon him, the fact of his depravity being conceded, not *arbitrarily*, but by a law which has its foundation in the nature of things.

4. What then is to be done? The first work, is, to establish ourselves in a new centre. *God is love*; — and if we are in him, so far as to be in entire union with him, then benevolence not only takes the place of selfishness, but existing and operating in the universal centre, it becomes unselfish, or universal benevolence. It is then that we see objects from a new point of view, and through a new medium; — a medium which does not pervert them, and a point of view which discloses their true character and aspects. It is thus that we explain and establish our proposition, namely, *Love brings light*. Truth in the affections makes truth in the understanding. Hence it is said in the Scriptures, "If any man will do his will, he shall know of the doctrine, whether it be of God," John 7, 17. He who does God's will, loves God; — and he who loves, has knowledge. He who loves perfectly, knows all that it is necessary for him to know. He who loves in part, knows only in part.

5. We begin with a part, but we proceed to the whole. We begin with that which is least, and proceed to that which is greatest. Simple, humble, and trembling is our first request. Nevertheless we ask, and we receive. We then enlarge our requests, and we receive more. There is no true asking without some faith; — no true faith without giving birth to love: — no true love without some knowledge attending it. Just in proportion as we truly ask, (not asking in form, but *truly* ask,) we divest ourselves of *self*. At every disruption and removal of the crust of self, the light breaks in. It cannot be otherwise, because that which kept out the light, the prejudiced and perverting power of self, is gone. To ask aright, then, is necessarily to receive, because, just so far as we ask aright, we enter into love, and become one with God. And in communicating himself, as he always does to those who love him, and just so far as they love him, he necessarily communicates truth. All truth is in him.

A. K.

For the Guide to Holiness.

EXPERIENCE OF A MEMBER OF THE CONGREGATIONAL CHURCH.

TO THE EDITOR OF THE GUIDE TO HOLINESS. — Sir:— Having had my attention strongly turned to the subject of holiness, and having become deeply, and I trust, personally interested in it, I have been led to think, that in giving you the result of my inquiries, I might do something for the cause — at least, it will be adding one more testimony to the truth.

At an early age I joined the people of God, with a strong desire to be something more than a common Christian. But alas! instead of rising above the ordinary level, I sunk below it. For more than twenty years I listened to clear, discriminating preaching, enjoyed it, became rooted and grounded in the faith, and conscience compelled me to a considerable degree of activity in the cause of Christ. But it was chiefly about the *outworks* of Christianity—a consciousness of unfitness kept me from the more spiritual parts of the work. I prayed daily, and often led the devotions of others; but I was not happy—I could not say that I *enjoyed* religion. Every thing was done from the dictates of an enlightened conscience—nothing from love. I sometimes made efforts for the conversion of impenitent sinners, but how powerless they were! I could speak of the terrors of the law, for I felt them, but had nothing to say of the love of Christ, for that I did not feel. Thus I went on, year after year, with the painful consciousness that I had a name to live while I was dead. I could neither give up my hope, nor walk worthy of it. I had secret doubts, which I would not acknowledge to myself, about the promises and providence of God and the utility of prayer. I was zealous for the prosperity of our church, our Sabbath schools, and our benevolent societies—chiefly I fear, because they were *ours*. Much like the zeal for *our party* in politics. Many and many a time did the long-suffering Spirit move upon my heart, and rouse me to a better life. Then I would try to give myself direct to God, and resolve to live for him; but I never could quite believe that he forgave me, or that he would help me; so I had to start alone, and of course, soon stumbled.

Meanwhile, my heavenly Father was loading me with benefits; I had everything that heart could wish, and regarded myself, in an earthly point of view, as one of the happiest of mortals. This continued many years; but at length, my Father, having made full trial of prosper-

ity on his wayward child, was compelled to send affliction. I was called to drink of a bitter cup; and "though thousands in all ages, have been called to drink of it, it was no less bitter on that account."

I turned to the Bible and prayer for comfort, and found it. The Bible seemed to me to have been written expressly for the afflicted. I had no idea of its consolations before, having never had occasion to draw upon them. I thought surely it must have been written by one who made the human heart, and knew what it would suffer. And now I felt that if I ever had any more happiness, I must derive it from religion, and if I was to be happy in religion, I must have a great deal more of it, than I had then. I did not perceive the error of turning to religion merely for happiness, till a Christian friend pointed it out to me. I was applying to Christ for comfort, but not for cleansing.

At length a friend put into my hands Professor Upham's "Interior Life." I read it with intense interest. It opened a new world of thought to me. Here was a kind of piety described, which seemed to meet the wants of my soul. It looked so beautiful, so desirable — yet hopelessly out of reach. I longed to know, if any one ever had attained it. Being a member of a Congregational church, my friends were chiefly among that denomination. I talked with many, and was generally told that such a state of feeling was enjoyed by all spiritual Christians in their best moments, but it was never abiding. I was silenced, but not convinced. This state of mind looked to me so desirable and so scriptural, that I could not help seeking it, hopeless as the pursuit appeared. Still, I had no clear idea of the way, and longed to see some one who could tell me something about it, *from his own experience*. After several months, this was permitted me. I became acquainted with some, who had long walked in this way, and were fully qualified to guide others. Their conversations did much to enlighten and encourage me. They told me I could not advance a step, till I had made an unreserved consecration of myself to God; nor could I then get on another step, unless I believed that God really accepted me, and upon the strength of this belief ventured to appropriate to myself the gracious promises.

Here, therefore, I stood a long time, trembling — not daring to do either of these things. Then I read the "Interior Life" again. It seemed much clearer than before, and this new and living way seemed plainer and more desirable than ever. For months, my mind was entirely absorbed in this subject — nothing else had any interest for me. Still, I thought it would not do to venture on the solemn act of consecration, without a great deal of preparation, deeper conviction, and more of every right feeling. What if I should vow unto the Lord and not perform?

One day, while reflecting earnestly on the subject, the question came home to me, "What do you gain by waiting? will you ever be any better prepared? Are you not willing to consecrate yourself now?" "Yes, if I was only sure I could hold on." "You must trust God to keep you." I called to mind the remarkable words, "Come out from among them and be ye separate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty," 2d. Cor. 6, 17, 18,—and then deliberately and audibly consecrated all I could call my own, to God,—specifying heart, mind, body, time, talents, property, influence, reputation, and friends. I believed that God accepted me, not on account of any particular feelings, but simply because *he had said he would*. And now the question came up, "will he enable me to keep this consecration?" I was startled at the position I now found myself in. "What is this," thought I, "but deliberately undertaking to live without sin?" Now I was compelled to take the third step, and lay hold on the promises. This I did with a trembling faith.

The next day, I saw that I should be exposed to a temptation, before which I had always fallen. "Now," I thought, "I shall see whether God accepts my consecration—whether he has really undertaken for me." I was carried through in a way that surprised me, and I saw that God meets the degree of faith which he gives, and was convinced that if I *continually* rested on him, he would make me *continually* victorious. Each day's experience since, for more than a year, has confirmed this belief.

I did not at once find all selfishness gone, but whenever it appeared, I looked to the Lord Jesus Christ, and entreated him to banish it, in all its forms, forever from my heart. My continual cry was, "Empty me of self, that I may be filled with all the fulness of God." I believe the process of inward crucifixion has been going on, and my hope is that it will be ere long completed, and my soul brought into a perfect and permanent union with God.

Meanwhile, the truths of Scripture are opening to me more and more. God comes nearer by his providence and his Spirit—heaven looks brighter, and death no longer sad. The promises—those rich and glorious promises—which, before, were no more to me than if they had not been in the Bible, are now my strong tower, whereunto I may continually resort. Through every day of the past year, I have experienced the truth of the Psalmist's words, "Great peace have they that love thy law, and nothing shall offend them." Formerly I thought, however it might be with others, it was more than doubtful whether my poor prayers ever

reached the ear and the heart of God. But now, though they are still poor prayers, yet, with the Prompter within, and the Intercessor above, how can I doubt?

Perhaps this will meet the eye of some one of my own denomination, who is hungering and thirsting after righteousness, and wishing to be more fully instructed in this way. When we joined the church, we consecrated ourselves to the Lord, and promised all that is involved in this consecration; but we did not *expect* to keep it *fully*, and we knew the church did not expect it of us — therefore, as might naturally have been anticipated, we did not aim at it. Moreover, if we had aimed at it, we should infallibly have failed, because we did not quite believe that God accepted us and really undertook for us. Now, if you will pause prayerfully on these two points, you will, perhaps, see where the difficulty lies — and may the grace of God enable you to overcome it!

There is a wide difference in fact, and a wide difference in its effect on our own feelings, between a determination to do about right, generally, and a determination to do exactly right, always. How can we expect to please God in *anything*, unless we really intend to please him in *everything*?

A. B.

For the Guide to Holiness.

HOW SALVATION FROM SIN MAY BE OBTAINED NOW.

A SCRAP FROM MY PORTFOLIO.

Perseverance necessary. The Canaanitish woman, and the importunate friend. Class-leaders should lead their members by example, into the way of holiness. A minister's acknowledgment. Humility and decision. Specific and importunate petitions must be granted. Confession. Unbelief presumptuous.

To MY BELOVED FRIENDS, BR. AND SISTER —:— Not to have had the privilege of writing to you sooner, has been a source of continual self-denial, but my time has been so completely monopolized during the winter, that I have been mostly debarred from my usual opportunities for corresponding with my friends. Our dear Brother — was also so much on my mind after my return from P —, that I found it a sweet relief to go to the Throne of Grace, and tell Jesus all about my earnest desires that he might be a witness of the power of Christ to save from all sin. I even commenced to write a letter to Brother —, expressive of my solicitude on this point, but concluded afterward not to send it.

Of this I am sure, if Brother — would only now be as resolved, and as persevering in his efforts to obtain the witness of holiness, as was the Canaanitish woman in ancient time for the recovery of her daughter, he would have the blessing before the week is over. Yes, doubtless, even before he closed his eyes in sleep. The Savior, in answer to the request of the disciples, "Lord teach us to pray," gave, by way of illustration, the case of the man, who came to his friend with the *specific* request — three loaves — just what he wanted.

The direct witness that the blood of Jesus cleanseth, is just what Brother — wants. His class is looking to him as their *leader*, to lead them directly into the highway of holiness. May not Brother — be less successful in his endeavors to *lead* his members into the enjoyment of this privilege, from the fact, that the inquiry will be suggested to their minds, "Does my leader enjoy the witness of this state?" And, then, may not the fact, that we are not ourselves in possession of that which we would urge as a duty upon another, be calculated to cripple our own faith, and thereby make our efforts less successful. A minister, possessed of abilities calculated to be very useful, said to me, "I seldom urge upon the sinner the duty of an immediate surrender, and the exercise of faith, but it is whispered to my mind, the very same reasons ought to tell upon your own heart that you should be wholly sanctified."

But Brother — will conclude, that I am now writing to him instead of Sister —. I hope he will excuse my solicitude, but I know he desires the blessing of purity so much, that if a large amount of cash were to be paid out for this privilege, he would not be long in making the required appropriation. Yes, "If the prophet had told thee to do some great thing, wouldst thou not have done it?" Yet, now that it is but the simple requirement, "Wash and be clean," how slow of heart to resolve on *trying* the process. — O how much depends on *decision*. The day of the Lord is near, in the valley of *decision*. Humility and decision are in the highest degree important for those who would obtain this grace. If my dear Brother — knew that he was to exchange worlds before next week, this time, he would then, doubtless, fix the resolve somewhat thus, "This matter *must* be settled — God hath said, 'Without holiness no man shall see the Lord.' I am about to be ushered into the eternal world, — at some unexpected moment between this and the coming week, (perhaps this hour) I am to appear before my Judge. Am I all ready? Am I *now* holy?" Unless these inquiries could be answered in the affirmative, would Brother — feel like eating, drinking, or sleeping? O no! he would say, let these inquiries be answered *first* — let me be *all ready*. The importunity of the man who came

for the three loaves, or the entreaties of the Canaanitish woman, would perhaps but slightly compare with Brother ——'s earnestness to have this matter decided. And if thus specific and thus importunate in your request, you would receive precisely the gift desired. Yes, Brother—— would then come out before the members of his class, and his brethren in the church, as a witness that "we are well able to go up and possess the goodly land." And even, perhaps, before the week had closed, his inspiring testimony had been the means of bringing others into the enjoyment of the same grace.

I surely had no intention of writing thus when I commenced this letter. Were this intended, I might have addressed my communication to Brother —— in place of Sister ——. But shall I apologize, if I have delivered a message from the Lord? I earnestly implored divine direction, when I commenced to write, and may I not hope that the Lord has directed my heart in its sympathies, and my pen in its movements? May my beloved Brother and Sister be inspired to do, with their might whatsoever their hand findeth to do. "The Kingdom of Heaven suffereth violence, and the violent take it by force." You can trust in Christ to save you for the *present* moment. Should I now ask, "Are you conscious of sinning at this moment?" you would probably say, "No!" How then are you kept from sin at the present moment? Is it not because Christ is *now saving* you. You could not be saved for the least fraction of time, but through the power of the Savior. And if he saves you this moment, he will surely save you the next, if you continue to trust him. You are now saved by virtue of a present act of reliance on Christ; you will continue in a state of salvation from sin just so long as this act of reliance is continued. If Christ can save you for one minute, can he not save you for two minutes? And if for two minutes, why may he not save you five minutes, or five hours, and thus for days, months, or years? My heart seems to assure me that you are now trusting in Christ to save you from all sin. O then, now begin to confess with your lips to the glory of your Savior, that you now *have* salvation from sin. Labor to *assure* your heart before God, and repent with that holy violence which the kingdom invites.

"My Redeemer from all sin,
I will praise thee!"

Do not be afraid of deceiving yourself. "Presumption lies in *doubting*, not in believing." The holy Fletcher went so far in the exercise of this holy violence, that he said,—

"Be it I myself deceive,
Yet I must, I will believe."

"Now, unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God *our Savior*, be glory and majesty, dominion and power, both now and forever, Amen."

For the Guide to Holiness.

LIFE OF MADAME GUYON.

THIS memoir is deeply interesting, as a practical illustration of the views contained in "*The Interior Life*," by the same author. We here see those principles carried out, for a long course of years, under a great variety of circumstances, and bearing her triumphantly through the heaviest trials. In "*The Interior Life*," we see what may be realized—here, we see what has been. We see this remarkable woman consecrating herself in early life, without reserve, to the Lord, and holding on to that consecration, without faltering, through the bright days of youth and beauty, amid the dangers attendant on rank, wealth, and brilliant gifts; then, under most peculiar and aggravated trials, maintaining the same sweet serenity. When moving in the highest circles of society, or toiling for the good of the lowest, there was the same unbroken communion with God. And even in the gloomy prison, she was "still praising him,"—not, like Paul and Silas, for a night only, but through long years.

We often read and hear of those, who died in the triumphs of faith—but here is one, who *lived* in the triumphs of faith—from youth to old age.

Professor Upham has done good service to the church in preparing this work. He first held up a *plan*, and now he shows us a *model* of Christian character. Many who were puzzled by the intricacy of the plan, will look with satisfaction on the fair proportions of this beautiful model. We cannot but think that this book is destined to exert a very favorable influence on the church, in raising the tone of piety to the true standard. Indeed, its effects are already beginning to be felt on many hearts. While many of the Memoirs which have been given to the world, present a very defective religion, and consequently, while they do some good, also do some hurt, excluding, as they do, the great doctrine of present and practical holiness, here is a book, breathing the spirit, the courage, the faith of the apostles and primitive Christians.

Y. Z.

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 11.

ON THE NATURALNESS OF A TRULY HOLY LIFE.

A NATURAL life is that life which develops itself in accordance with the principles of its own nature, and which, in doing so, is true and harmonious to itself. The sinner, in his unregenerated state, lives and acts naturally in sinning; because that which he does is not only his own doing, but is done voluntarily and easily, and harmonizes with its own central principle of movement. This central principle in fallen man is *self*. The great law of selfishness, which requires him to place himself first, and God and humanity under him, regulates all his actions. From this principle, which operates as an internal and life-giving force, his actions flow out as constantly and as naturally as trees grow in a soil which is appropriate to them, and as waters flow from mountains to the ocean.

2. A holy life, also, when it is once fully and permanently established, is *as natural to those who are holy*, as a sinful life is to those who are sinful. In *mixed*, or partly sanctified life, which is intermediate between the sinful and the holy, there is a conflict of natures; and we cannot well say, for any length of time, what the true or real nature is—so that nature seems to be kept in abeyance, without any definite locality, either right or wrong. But when a person has obtained inward victory, when selfishness has ceased to exist, and

when also he is freed from the lingering and perplexing influences of former evil habits, he is then the subject of a truly natural life. Just the opposite of the unregenerated man, with a life as true and just as that of the other is untrue and unjust; he does right, not by an effort which has the appearance, as well as the reality, of going against nature, but because, with his present disposition, he *cannot do otherwise*. He not only loves God, but he does it without reflecting on his love, without any effort, which would imply a conflict with some inward, opposing principle. He does it freely, easily, and perfectly; which would not be the case if he did it with conscious effort, or if his mind were diverted from the object of his love to reflections on the love itself. Holiness has become a *nature*; so much so that he realizes as he never did or could before, the high meaning and truth of that important passage in the first Epistle of John, "Whosoever is born of God, *doth not commit sin*; for his seed [that is, God] remaineth in him. And he *cannot sin*, because he is born of God."

3. It is one of the characteristics of a holy life, when it is not merely incipient but has become a *nature*, that, with the single exception of that which, in being sin is the opposite of itself, it easily harmonizes and sympathizes *with what now is*. In other words, while the inward fountain of holy love at the heart is always the same, and always full, the streams which flow from it, repelled by opposition, or attracted by sympathy, take their course variously, in the diversified channels of Providence. Accordingly, harmonizing with the present objects of his thoughts and affections, the holy man is one in nature, but diversified in manifestation. He "weeps with those who weep, and rejoices with those who rejoice." Under the unerring impulses of the life which is from God, he becomes "all things to all men," but without losing the identity of his character as one united with God, and as being the "temple of the Holy Ghost." Instructed by the teachings of love, which is the best of all teachers, he is a man of smiles or of tears, of action or of rest. He rests when it is the time to rest, because rest in its time is better than toil out of time; but he labors when Providence calls him to labor, and love makes his labor sweet. He has a heart for humanity and a heart for nature. More than a mere amateur of the outward world, he loves the rocks and the mountains for their own beauty and sublimity, and for the God that dwells in them. His heart warms

and melts in the summer sunshine ; but the thunder is his, also, and the lightning. Nothing is out of place, because place is subordinated to the eternity and ubiquity of the life within. He is a citizen of his country, and serves her well, without losing the evidence of his citizenship in heaven—a subject of the powers that are ordained of God, without ceasing to be the subject of Him who has ordained them. He sings praises with the devoted Christian, and his heart yearns and melts over the impenitent sinner. In his simplicity, he is the companion of children, and in his wisdom, the counsellor of age. He can sit at meat with the “publican and sinner,” or receive the hospitality of the unhumiliated Pharisee ; and, in both cases, he unites the proprieties of love with the faithfulness of duty. And all this, which seems to imply contradiction, and to require effort, is what it is, in all its ease and all its promptness, because it is not the result of worldly calculation, but the infallible working of a *divine nature*.

4. It is important to understand the view which has now been presented. The want of a full understanding of it has sometimes perplexed those persons, who have been led by the Holy Ghost into the higher stages of experience. They doubt their love, because they find it so easy and natural to love. The suggestion arises in their minds, because the perception of their own working is lost in the fact of God’s working, that perhaps nothing is done at all. Certain it is that their present state is very different from their former state, when they were but beginners in the religious life. Formerly, their life was a divided one. The inward struggle was almost incessant. But *now*, the unity of their affections in God has put an end to all interior trouble, except so far as the soul is tried by temptations originating from without. Formerly, they found the service of God, both in its inward and outward forms, obstructed and hard, requiring the greatest effort. But *now* they rejoice in God always, as if they had no other business, and no other desire. Formerly, they could hardly eat, or speak, or move, without great anxiety in consequence of finding sin intermingled with everything. But *now* they find the grace of God sufficient for the regulation of the appetites and the social principles ; and those things which were once occasions of temptation and sorrow, are *now* occasions of gratitude. Formerly, they conformed their actions to God, who was a God afar off ;—and this was troublesome because the agency was in a great degree in themselves. But *now* God, who dwells within, conforms the soul

to the action, and thus they are not conscious either of effort or trouble. In a word, "*their yoke is easy, and their burden is light.*"

5. Thus holiness has become a new *nature*. To serve God, to speak of God, and to love him, has become *natural*. The countenance is cheerful, because the heart is full of light. Happy is such a man. If he seems to do nothing, it is because God works in him. If his burden is light, it is because God bears it. Satan sometimes says to such: "Ye are deceived. Why do ye not fast as did John's disciples?" But Jesus says: "Can the children of the bride-chamber fast, while the *Bridegroom is with them?*"—*Mark 2: 19.*

A. K.

From the Christian Advocate and Journal.

ST. PAUL ON SANCTIFICATION.

"And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

1 Thess. v. 23.

THIS good wish of the apostle is in the form of a benediction. He, as it were, takes hold of God, as Jacob did of the angel, and holds him by a firm grasp of faith, until he pour down upon them the full tide of sanctifying grace. He will not wait till they seek it for themselves, but seeks it for them, agonizingly impatient till they receive it. Worthy servant of God! Worthy the care of souls! Verily he has his reward.

There are two points in this passage worthy to be deeply pondered. First. The blessing itself which he pronounces upon them—*entire sanctification*. He coveted, and that earnestly, the best gifts, for the people of his care. He struggles in spirit, and by letter, that his people may be holy; not partially, but perfectly, holy. For the attainment of this blessed work, in their behalf, he fixes his watchful eye upon them, and exercises all his mighty influence and energy in order to the production of this great salvation in them. He is not content that they should remain "babes in Christ," when they ought to be "perfect men." He will not always have them sipping, even the sincere milk of the word. He will wean them from that, and present to them strong meat that they may be "strong in the Lord, and in the power of his might," and be "prepared unto every good word and work." He will have them to leave the "first principles of the doctrines of Christ," and come

up into perfection speedily. "*And the very God of peace sanctify you wholly.*"

Second. In whose name does he pronounce this primary Christian blessing? "*The very God of peace sanctify you.*" The apostle was himself acquainted with this gracious Being. O, how familiarly he knew the heart and nature of him upon whom he now takes hold! O, how often had he taken hold of the same Being before! How many had been baptized with the Holy Ghost, through his pious benediction, in this name, previous to this time! How confident he was that the Being to whom he came was the *very one* that could accomplish this work! this necessary, this desirable work! "*The God of peace*" — "*the very God of peace*" — the very God and Author of that PEACE, peculiar to *entire sanctification* — that very God who loves peace, who dwells in peace, and who delights to impart peace; nay, who is the Fountain of peace: and this because he is holy, and because he would bless us with the *peace* of holiness, he would bless us with entire sanctification. How proper the name in which to invoke the benediction of holiness!

Dear reader, before I conclude this subject, permit me to make a few remarks.

1. It is evident from this passage that entire sanctification is our privilege, and is attainable in this life, and at any time before death, or "the coming of our Lord Jesus Christ." Consequently, attainable early in life. The whole passage is in favor of this construction; but it is not favorable to the notion of deferring the attainment of it until death, or "the coming of our Lord Jesus Christ." Remember the foolish virgins, and admit that "now is the accepted time." "Behold, now is the day of salvation!"

2. It is also evident that it is our privilege to *live*, and to *live in the enjoyment* of the blessing of entire sanctification, under all circumstances, all along through life, and have it to death, and therefore "unto the coming of our Lord Jesus Christ." "And I pray God your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ."

3. If we would attain to this great blessing we must apply directly to the "very God of peace." To whom can we come with more confidence of safety than to the very God of peace? We need fear no disastrous conflict in coming to such a being. He is not the God of hostility, but the "God of peace," even "*the very God of peace.*" To make you holy is his delight; because this is a quality of his own nature — a prominent feature in the "express image of his person." In

doing this he only restores you to your original self. And if he exultingly pronounced you "*very good*" in the person of your federal origin, he will do so in your personal renovation, when he creates you anew in Christ Jesus. Verily I say unto you, there is joy in heaven over one sinner sanctified, more than over ninety and nine holy persons who need no sanctification. "Faithful is he that calleth you, who also will do it."

Reader, wherever you be, permit me to ask, How do you stand affected with regard to this subject? Was the apostle needlessly solicitous about this state of grace? We presume he was not. How then can *you* be innocently indifferent to it? In view of our almost universal negligence on this all-important topic, I am constrained to ejaculate, *God be merciful to us, sinners!*

A. BAILLIE.

For the Guide to Holiness.

MEMOIR OF MRS. ANNA JANE JOHNSTON.

THE subject of this memoir was daughter of George and Susannah McKenzie, and was born in Wilmington, North Carolina. Her parents being wealthy, she was brought up in all the customs of fashionable life, attending balls, theatres, and other like amusements; for these were looked upon as innocent. Her mother was a member of the Protestant Episcopal Church, and inculcated upon the minds of her children the propriety of attending church. The agreeable manners and cheerful spirits of this young lady, endeared her to all with whom she had any intercourse. Though always possessed of an amiable disposition, it appears there was nothing special in her religious views, until the age of twenty-four. She sustained an irreparable loss in the death of her excellent mother, to whom she always looked up for counsel and advice. About four years thereafter, she was deprived of the protection and instruction of a kind and affectionate father, whose death was premature. Being involved in debt from suretyship, nearly all his estate was consumed.

Anna, together with her sisters, was thrown upon her own resources for support. In this situation, she repaired to the country to spend a few weeks with her friends. While she was there, it was announced that a Methodist preacher would preach on a funeral occasion, in the neighborhood. Anna, in company with her friends, attended his ministry, with

deep prejudice, from popular rumor—it being the first Methodist speaker she had ever heard. The minister was a young man, of good appearance, and traits of deep humility marked his general deportment. He preached, but it was a new kind of preaching to her—something she had never heard before. It was a new style of eloquence. Every word, and every sentence, made a deep impression upon her mind, and she left the place deeply convicted. The depravity of human nature she had never heard set forth in such vivid light. Sin was represented in all its awful, malignant, and destructive forms. Fashionable amusements she had viewed in a very different light. She understood that the young gentleman who preached was stationed at Wilmington, and on her return, she was extremely anxious to attend his ministry. But her friends were violently opposed to it. However, she brooked the difficulty, and in company with several young ladies, attended the Methodist church. After that, she became a regular attendant. Her convictions increased, and her desires ; to attain holiness was the object of her deep concern.

To unite herself with that branch of the church, would subject her to censure and reproach. In this trying situation she remained for some time ; but at length she acquired courage to have an interview with the presiding elder of the district. He seemed to anticipate all her difficulty, met all her objections, and so completely set her mind at ease, that, at the close of public service, before an immense multitude, she approached the altar, and presented her hand to the minister, and gave her heart to God.

A short time after this, she attended a camp-meeting, and while there she had faith to believe that God, for Christ's sake, pardoned her sins, and adopted her into the family of heaven. Such peace in believing in the Holy Ghost, surpasses all human knowledge. Two years after this, the writer of these memoirs became acquainted with her, and in the course of the year, they were happily united in the sacred bonds of matrimony. I have viewed her as the greatest friend on earth. She possessed the itinerant spirit, and urged me on to continue in the travelling connection. She was willing to labor under privations, to facilitate my ministry and usefulness. But prudence dictated that I should circumscribe my field of labor, and confine it to a narrower and local order. In all my trials and perplexities, she ever stood at my side, and with her invincible courage and consoling admonitions would say, "Exercise patience, and all things will work for good to them that love God." Her attachment to the travelling ministry was always manifest. For a number of years my house was an asylum for the weather-beaten and

weary minister; and, by day or night, Anna was ready to minister to them, to make them comfortable and happy. I always viewed her as a woman of deep piety, in public and in private. She possessed a remarkable uniformity of character and Christian dignity. Her prudence and chaste conversation convinced all in the circle of her acquaintance, that she was a follower of the meek and lowly Jesus. Although she was a woman of physical infirmity, yet, under severe attacks, she would submit to the rod, and pleasantly say, "All is designed right for my ultimate good."

She had ardently prayed, if it was the will of Providence, that she might live to see all her children grow up to maturity, and in this her request was abundantly granted—she living to see her youngest son attain to the age of twenty years.

Four months anterior to her death, her constitution seemed to pass through a radical change, and her health became better than it had been for years. On the 8th day of January, she was violently attacked with Neuralgia. The disease seemed to take a death grasp upon the functions of life, and no skill or medicine could remove it. I discovered that she was very ill, and felt it my duty to apprise her of her situation. She replied, "I am very sick." I asked if it was the will of the Lord to take her, did she feel prepared and ready. She observed that she had been preparing for that momentous change for more than thirty years, and if it was the will of God to take her, she could say "I know that I have a building of God, a house not made with hands, eternal in the heavens." After this, she called her younger sons to her, and advised them in the most pathetic manner to be good, and meet her in heaven. On the day before she died, I asked how she felt in reference to her future prospects. She answered, "All is well! I trust my eternal salvation upon the atonement, and the divine merits of Christ, my Savior, and adorable Advocate with the Father." Thus lived and died Anna Jane Johnston, aged fifty-seven years and fifteen days.

She possessed a mind naturally clear and strong, of a discriminating and independent character. Her temperament was warm and quick. She had the happy disposition of forgiving and forgetting injuries, and if she had acted or spoken unadvisedly, she, with the utmost readiness, ingenuously made confession, and asked forgiveness. Her habits were rather retiring and modest. She was disgusted with the pride and vanity of the world. She had a great taste for mental improvement, but most of her reading was confined to books which treated of religion. She was unremitting and regular in her private devotions. From the clear and convincing view which she had of her depravity by nature, and of

the holiness of God, and the purity of his law, she always had a godly jealousy over her own heart, and was afraid of expressing herself too confidently in regard to her meetness for heaven. She was a firm believer in the divinity of Christ, and had from time to time, more or less joy and peace. She was one of those Christians who enjoyed more vital godliness than she was willing to profess to others. This was manifest to those who were intimately acquainted with her, and enjoyed her confidential associations. In every relation of life which she sustained, she acquitted herself in a manner highly honorable to her sex.

In her death we have much to console us. We are assured, from her unspotted and devout life as a Christian, as well as from the frame of mind which she evinced on her sick and dying bed, that she is with her Savior. As she lived in the Lord, so she died in him, and shall ever be with the Lord. And we know, for it is written in God's word, she shall rise again to everlasting life. We sorrow not as others, who have no hope. For them also which sleep in Jesus will God bring with him.

S. JOHNSTON.

For the Guide to Holiness.

"BE OF GOOD CHEER, I HAVE OVERCOME THE WORLD."

—CHRIST.

"The world cannot withstand
Its ancient conqueror.
The world must sink beneath the hand
That arms us for the war."

How shall I overcome the world, was a question that often arose in my mind, after I had experienced religion. I did not seek my enjoyment in the fleeting pleasures of the world, for I had found the source of true happiness; and having once drank of the pure fountain of living waters, I was fully satisfied that the shallow streams of earthly enjoyment would never again allay my thirst. But we are prone to wander from the source of uncreated good, and the heart that is not fully consecrated to God is ever averse to a life of faith, and will at times be blinded by the allurements and fashions of the world. How often have I retired to my chamber at night, and recalled the thoughts and actions of the day, and wept in bitterness of spirit, because my heart had been so much engrossed with the things which are seen.

I have thought of the fading and transitory nature of earthly objects; and when comparing them with the solid and lasting pleasures which

religion affords, and the blessed and eternal realities of the life to come, have felt that "all was vanity and vexation of spirit."

Like the inebriate who, weary of the intoxicating cup, denounces it as an enemy, and resolves never to taste it again, yet overcome by an insatiable appetite, he yields to the long-formed habit, and drinks again and again; so have I often denounced the world as an enemy, and have sighed to be released from its follies and its temptations. I have often heard Christians speak of this beautiful world, and express their gratitude to God for the enjoyment which it afforded them, but I looked upon it with a suspicious eye, fearing that it should draw my heart away from God. I often prayed for strength to overcome the world; but I regarded iniquity in my heart, and the word of inspiration saith, "If I regard iniquity in my heart, the Lord will not hear me."

I was striving to attain to a standard of Christian experience higher than that of most Christians around me; yet I was fully sensible that I did not love God with all my heart. I still cherished unbelief in my heart.

At length, I was led to contemplate the character of the Savior. I followed him from the manger to the cross, through all his toils, his travels, and his sufferings, as recorded by the Evangelists, and predicted by the Prophets. Almost before I was aware of it, my soul was transfixed with admiration before Him who is the one altogether lovely, and the chiefest among ten thousand. There was a beauty in holiness that I never saw before; and often did my heart, from its inmost depths, breathe forth the language of the Psalmist, "I shall be satisfied when I awake with thy likeness."

The remark was once made by a young man who had been a bitter opposer of religion, but whose heart was won to a knowledge of the truth as it is in Jesus, by studying and meditating upon the goodness of God, "I believe," said he, "that no person could dwell for any considerable length of time upon this delightful theme, without feeling a desire to become a Christian." Before I had finished the study in which I was engaged, my thoughts were almost insensibly led away from myself. I dwelt no longer upon the hardness and unbelief of my heart, or the ensnaring pleasures and vanities of the world; but I was lost in wonder, love and praise, in contemplating the breadth, and length, and depth, and height, of the love of Christ. What though my heart was sinful and depraved, and roots of bitterness were springing up, to check and destroy the tender plants of grace! What though the world, the flesh, and the devil, were constantly striving to draw my affections away from God! Infinite love had opened an exhaustless fountain, where depraved

nature might be renewed — might plunge into the purple flood, and rise to all the life of God.

The salvation provided in the Gospel may well be called a *present, a full, and a free salvation*.

I had been trying to be saved by works. I had struggled long and resolutely to conquer a cruel foe ; but now I came all helpless and dependent, casting away my own righteousness, and trusting solely in the merits of Christ, and yielded to be saved by grace. There was not, as I had often thought there must be, a mighty exercise of faith. But it was a calm submission to the will of God.

"I fell on the atoning lamb,
And I was saved by grace."

"Grace first contrived the way
To save rebellious man ;
And all the steps that grace display
Which drew the wondrous plan.

"Grace all the work shall crown,
Through everlasting days.
It lays in heaven the topmost stone,
And well deserves the praise."

The Savior had engrossed my warmest love, and I felt that no earthly charm my soul could move. "I sunk, by dying love compelled, and own'd him conqueror."

I now learned rightly how to appreciate the joys of earth. I found that they were not weeds to be despised, neither were they fruits of Paradise. They were like wild flowers, to cheer the pilgrim on his journey, and yet not protract his stay on earth. I no longer prayed to be taken out of the world, but I could say with the poet,

"That uncreated beauty which hath gained
My ravished heart, hath all your glory stained ;
His loveliness my soul hath prepossest,
And left no room for any other guest."

LAVINIA R. POOL.

THE pathway of the just through this world is subject to the same vicissitudes as that of the wicked. God sends his rain alike upon the just and the unjust. But the storm, as well as the bright sunlight, is an agent in the hand of the Father of Mercies ; who causes all things to work for the good of those who love Him. The clouds of affliction he charges with refreshing showers of grace ; and the cheerful radiance of love give the Christian a foretaste of joys unfading, eternal. s.

For the Guide to Holiness.

EXTRACT OF A LETTER FROM A MINISTER TO A BROTHER MINISTER.

THE best of all is, God is with me. He blesses me with full salvation, gives me constant peace, and condescends to own my ministry with his presence and power.

I never felt more like living and dying to make this sin-stricken world better, than of late. To be identified with the Savior of the world, in the great purposes that drew him from his throne to a cross of infamy, for *man* — for *ME* — is, I feel, an honor which Gabriel might envy me. Glory to the Lamb! What a heaven of peace there is in having nothing to do but just to please God and bathe in his smile. Every duty done, tells happily on my own soul, so that I find I work hard for the Lord all day, and he is with me, and blesses me, and encourages me, and pays me, and then, to my astonishment, I find at night, that I have been building my own house! My heart hastens to its God every day, with its freight of precious things, and lays itself and all its treasures at his feet. *Just there*, a smile so ineffable meets me, that my nature exults in its salvation, or silently faints at his feet.

O, these are the days of great and good things for me. God is carrying on a great work of full salvation in this city, (New York,) in which he is using many instrumentalities; eminently of his own choosing. There are, I suppose, several hundreds here, who are constant witnesses of this great salvation.

O, what will become of that minister in the M. E. Church who *will not* be holy? — who will not give up himself wholly to the Lord? — who prefers himself, a worm, to Jesus Christ, a God? What is it makes us hesitate, but some secret idea that entire union with the Savior will somehow bring us down from our high places of personal dignity. And what is this but a proffering of our own depraved nature to the immaculate nature of Christ? Yes, professing to believe the doctrine of holiness, and testifying at our ordination that we are “groaning after it,” we yet live on, — aye, *choose* to live on, year after year, without it. We, who by the very stipulations of our call to the ministry, are to be “*ensamples* to the flock,” “*in faith*” and “*in purity*,” as well as “*in doctrine*,” — how *unbelieving*, how *impure*!

The choicest of the flock of Christ — the few holy souls “that *will* live godly,” in the higher sense, are precisely those whom we refuse to feed. Here they are, with all the half-hearted in the church against

them. Here is Satan continually tempting them: "You are too fast — you make too high professions — why, even your *minister* does not pretend to such high attainments;" — thus making use of the very respect which our people have for us, to keep them down in religion. And yet here we are, refusing to shelter them by our example, or to feed them with the precious marrow and fatness of gospel truth. Well may the Savior say to such ministers, "I was hungry and *ye gave me no meat.*" "For as much as ye did it *not* to the least of these my brethren, ye did it *not* to me."

I apprehend the awful guilt of tolerating unsanctified affections, more clearly of late than ever before. The indifference of spiritual things, and the spiritual weakness entailed upon us by this toleration, result, probably, in a large number of instances, in the destruction of souls. And then how terrible a sin it is to prefer myself before God — a sin of which every man is guilty, who does not truly, and in the present tense, desire to be emptied of self and filled with God. A minister of Christ, preaching for a salary and a reputation, instead of toiling his life away to get poor sinners in this revolted world to love Jesus! O God! What a noble object abandoned, and for one how utterly worthless! — how thoroughly damning! What high relationships are here spurned — what dignity despised — what a crown lost!

How our indignation kindles against the Pope, when we read, "Who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God." But let us read the passage again, with our eye, not fixed on Rome, but meekly turned within. What a life-like taking is here of the heart of every minister among us, who cherishes in his soul an opposition to being personally holy.

"Opposeth." — Does he not "oppose" God, who says, "Be ye holy?" Does he not "exalt himself above God," when he still refuses to give himself away, that he may receive the fullness of God in return! If I have an article which I refuse to exchange with you, for something you offer me, do I not, in that refusal, demonstrate that I consider mine on value above your's? "Give me thy heart," says God, promising, on my compliance, to be my God. Why do I refuse to make the exchange, but that, in some sense, I feel "*above God?*" "Above all that is *worshipped,*" continues Paul. And when we enter the house of God, with a heart that still *refuses* its whole affections to the Savior, what is the object dearest to us? Whom are we most concerned that the people should love and honor? Ourselves, or Jesus Christ? Do we come with all our hearts to exhibit the Savior? or to show — a man?

Here, then, is "the man of sin." Here is the abomination "that opposeth and exalteth itself above God." Here, in the person of our own unsanctified hearts, is the infernal usurper that would supplant Christ in the worship of his own house. How long shall the usurper reign? God is waiting for us to cast ourselves upon our face, and give a response that shall send a thrill through three worlds. B. W. G.

For the Guide to Holiness.

CHRISTIAN EXPERIENCE.

A FEW months after my conversion, which was clear and decided, the memoirs of Carvosso and Wesley were put into my hands, which were read with much care, and the impression was indelibly made upon my mind, that a deeper work of grace — destroying the remains of indwelling sin — should be immediately effected in my heart. To this end, much time was spent in prayer, for a number of days, and many efforts were made to believe, till meeting with our minister, my heart, without any reservation, was laid open to him. He replied that he did not enjoy the blessing; but told me not to be discouraged, for our quarterly meeting was near at hand, and that our presiding elder enjoyed the blessing, and would probably preach on the subject. I was much surprised that our *preacher* was not a sanctified man, but, for the moment, was determined not to give the matter up; and now, looking back to that period, it seems the blessing was near my heart. Soon, however, it was suggested that holiness was only for a favored few, peculiarly constituted; and if our preacher did not enjoy it, I was foolish and presumptuous to think about it. Nevertheless, the conviction that I ought to be holy, was not taken off from my conscience. Upwards of nine years passed away, (during which time I was licensed to exhort, afterwards to preach, and entered the travelling connexion in August, 1846;) and, although I had an abiding conviction of duty, offered many prayers, and formed many resolutions, yet my heart and holiness were strangers. With a strong desire to promote the glory of God, and the good of souls, I entered upon the duties of my first appointment. But few were converted. I was far from being satisfied, but could find no greater reason for it

than what existed in my own heart. With unutterable feelings, I saw I was not what a gospel minister ought to be. The idea of being at an appointment as a useless thing, when it might be filled with the useful and holy, was not to be endured; and I determined to quit the field, and give up my hope of heaven, or seek for entire conformity to the will of God. I did not hesitate long. The conviction was so irresistible that I must be holy, or nothing, that it was not difficult to enter upon the work; but many and cruel were the suggestions that such was my peculiar constitution, that I could not attain and enjoy the blessing. These I vigorously resisted. The point at which I aimed was the expulsion of sin from my heart, so that I should have no more conflicts with it from within. I began to search the scriptures for myself, to see if there were really unqualified promises of holiness in it. I found many, and was enabled to take hold of them as made to me. I was now engaged in the duties of my second appointment, but this subject was all-absorbing. After a few days, my resolve to be holy was found to be steady, and was daily becoming more deeply set. The work of grace was going on perceptibly in my heart, the world was receding, and I was drawing nearer to God. I found myself with increased zeal, engaged in the work of the Lord, and more than ever enabled to keep his commandments; but was not, as I had supposed I should be, under any particular condemnation, or guilt, more than a general but deep impression of my past unfaithfulness, and my present worthlessness. Two weeks at my new appointment had now passed, and I had been so much taken up with my resolution to do the commandments of God, that I had thought of but little else. Indeed, my mind was so taken up with consecration, that I had hardly thought of any other branch of the doctrine of holiness at all. In great condescension, God gave me to see clearly that my resolution was fixed, but that by resolving I could not make myself holy. My attention was immediately devoted to Christ. His death, and his intercessions for me, soon absorbed my mind. I said but little, only as some favorable opportunity presented itself, for the honor of Christ—read the Bible much, and was enabled to see that blessings were there for my poor, unworthy self. There was a life in the words of Christ. Two days thus passed, with my mind fixed on Christ, as my atoning and mighty Savior. I then had the victory over sin, but I desired that the whole body of sin should be destroyed. Now, I had but one desire—my prayer was

nearly unceasing — and I was constantly watching for the blessing ; I believed it would soon be morning in my soul. The bright Morning Star shone with a mellow lustre, and grey streaks of light appeared in the east. At family worship that evening, I knelt before the throne of grace, not knowing what I should pray for ; but the Spirit helped my infirmities, and gave me such views of the atonement, and of God, as I never had before. This clear apprehension of them was either faith in them, or was followed by instantaneous faith. The Spirit made intercessions with groanings that could not be uttered, and my prayer was short. I arose, feeling that something had been wrought in my heart. Of this I had no doubt ; but what to call it, I did not know. I thought it must be holiness, but knew it was God's prerogative to let me know.

I went immediately to my room — read Paul's letter to the Philippians, and spent some time in prayer. I still thought it would be dishonoring God, to try to determine myself what it was he had done for me. This was God's work ; but how can he do it ? Probably, thought I, by applying by his Spirit to my heart some striking and unfamiliar passage of scripture — for a familiar passage cannot be made to bear forcibly enough to convince me. Like Thomas, I was resolved not to believe only on the most conclusive testimony. I was now looking with the greatest interest for God to testify to what he had done, and the following old, familiar text, clothed with new life and power, came to my mind and heart, with such a divine evidence and conviction, that not a doubt was left in my heart : “ Now we have received not the spirit of the world, but the Spirit of God, that we may know the things that are freely given to us of God.” — 1 Cor. 2 : 12. The question was settled : I was at rest. It seemed that I was in Christ with God. I did not know before that a mortal could realize so much of the presence of God. Contrary to my expectations, I had no desire to say anything about it, at the time. My soul was filled with all that sacred awe that “ dares not move — and all the silent heaven of love.” I had no boisterous feelings, but a heavenly calm ; no overflowing joy, but a solemn stillness — a sweet repose. I felt no longer the motions of sin within, and when it came from without against my heart, it was like a ball of iron thrown against a wall of brass. God was the wall of fire round about me, and the glory in the midst.

H. H. MOORE.

JAMESTOWN, Dec. 14, 1847.

For the Guide to Holiness.

LETTER FROM A FRIEND.

THE Guide is hailed as a welcome messenger, not only to the weary and tempest-tossed, but to those who ride above the storm, or who have entered the harbor of perfect love — of entire trust and confidence in God. We love to contemplate the efficiency of the gospel as manifested to God's chosen ones. We are cheered with the thought, that what they have attained, we may also participate in. Yes, we may prove with all saints, even the most holy and consecrated, what is the breadth, and length, and depth and height — and then be filled with all the fullness of God. The apostle, with all his powers of imagination, was at a loss for language to express this salvation, and was led to exclaim, "Now unto him that is able to do exceeding abundantly above all that we ask or think." No wonder

"This love's a deep where all our thoughts are drowned!"

Holiness! The expression imparts a thrill indescribable to its lovers. And then to think that all the Father hath to bestow is ours through Christ. From the earliest dawn of my Christian experience, I have looked upon Christ as a whole Savior, able to save, not only from the guilt, but the reigning power and dominion of sin. The bold expressions of confidence and entire trust in Christ, which I find scattered throughout your valuable work, to me have been rendered a great blessing. I am but seldom favored with the hearing of a direct testimony on this point, and have been variously exercised in relation to it.

As to myself, I have no doubt with regard to the great work being wrought in me; I have the direct witness of the Spirit; even Satan himself has left off tempting concerning present attainments, and would point to the future; but what have I to do with the far off future? The present only is mine. I am now saved. The blood of Christ *now* cleanseth! Glory to God — there is no separation between heaven and my soul — I have an open intercourse. The present and past are as different as light is from darkness.

If we were heirs to a large estate, yet there remained doubt with regard to our title to it, what satisfaction should we have in the con-

templation of our possession? The enemy might come and dispute our right, and at once throw us into confusion. Glory to God! we may have a guarantee signed and sealed with the blood of the everlasting covenant. We may know the things freely given to us of God, by his Spirit.

With regard to the time and manner of my receiving this salvation, there is nothing very specific; it came not with observation, but distilled like the gentle dew; it flowed like the little rill which gradually increases till it becomes a deep and broad river. I know, indeed, that when the full consecration was made, a deep peace sprung up in my heart, such as I had hitherto been a stranger to, and I had a willingness, unknown before, to do the will of God. Thus I went on for months; my attention was so given to doing the will of God, and to the sweet peace that followed, that the blessing of holiness, so far as the name was concerned, was but seldom reverted to in thought. At times I would think I had that in possession for which I sought; at others, that such a state of mind was not consistent with the great blessing of holiness. Oh! how I have wished for an experienced hand to lead me. It is to be regretted that we have so few fathers and mothers, as it regards this great blessing. I have sought direction from those who, I thought, ought to be leaders, but have as often been driven back to the great Fountain of all good, to learn by experience.

The cup was bitter, and has been drunk to the very dregs. I lived in this state of mind a year; my evidence increasing till it became a certainty. With shame I confess, I lost the evidence. I partially attribute my fall to my not having a correct view of the nature of faith. I failed in not expressing, on suitable occasions, what God had wrought. I did not lose this pearl at once, but by degrees, and almost imperceptibly. Thus I lived for some four or five years; every year found me on the retrograde — still farther away. The last year, I seemed left powerless and without strength. Prayer was a burden more than a pleasure; the Bible a sealed book; even a romance had more interest to me. My heart was so hard that I could not even shed a tear over my lost estate.

Mine has been a thorny path — one of struggle, of conflict, darkness and bondage. The Lord has seen fit to lay his afflicting hand upon me; the body has been prostrated by disease; health has been

enfeebled ; friends have been removed — a combination of circumstances too numerous and painful to mention, aroused me. Before I was afflicted I went astray. The effect desired has been secured. “The last link is broken that bound me to sin,” and I am free ! Glory to God ! I think I never was more thankful than for the first melting of heart that produced the flowing tears. I could not ask my Father for that I had once enjoyed ; I did not dare to, nor did I expect it. I left myself in his hands, to be dealt by just as he pleased. All I asked was to feel once more that I was saved. Glory to his name ! it was granted. During this time the enemy was busy : “It was of no use to make another effort ; if I should attain that for which I sought, I should not retain it ; I had resolved, and fallen as many times — it would be a fruitless effort to endeavor to stand.” I am conscious that I have not been alone in this temptation ; many that are now in darkness and bondage, fain would be free, but for the suggestion, “Thou canst not stand.” But mark the sequel. The temptation followed me for months, still pointing to the future. I could not stand such and such trials. Thus I lived : I dared not look at the future. I learned from that temptation to live the present moment, do present duty, and leave the future where it should be — with God. It is enough for me to know that I am *now* saved. The blood of Christ *now* cleanseth ! Christ is mine and I am his. The darkness is past, and the true light now shineth. When I lie down, I am surrounded with his presence ; when I arise, he is still with me ; when I bow before his throne, what a heaven of bliss ! the sacredness of those hours are better realized than told. Words are poor things to give expression to the converse carried on between the soul truly subjected to God and its Maker.

Some have expressed a wish that their experience in the things of God were written out and given to the world, on account of the peculiar manifestations therein displayed. On the contrary, I would give mine, or a sketch of it, on account of its simplicity. He led me and I followed on. The characteristic of my daily experience is quietude, assurance, rest of soul — like the little child which has just learned to lisp its mother’s name — content to live on her smiles, knowing no other happiness.

CLEMENTENE.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

BRO. KING: The following communication I have solicited for publication in the Guide; the authoress, Mrs. J. A. H——, is a sister of unusual talent, and of great energy of character. Here is only an account of her first exercises and experience on the subject of holiness. Since then, the providence of God has led her through trials greater than fall to the lot of ordinary Christians; yet the grace of sanctification has triumphed amidst them all, and still shines with increasing lustre. You may hereafter expect to hear of her subsequent trials and triumphs.

A. O.

SEWARD, *January*, 1848.

DEAR BRO. —: But to your request. When I first read it, my heart shrank from the task; not that I did not love the blessing of holiness, but the greatest hindrance seemed to be, at the time when I experienced this blessing I did not write my exercises and enjoyments — my thoughts and meditations. This was deferred till a number of years after, when I believe yourself suggested the thought that I had better write down my experience. I did so. What I brought together from memory was hastily sketched, at a time when I only wrote for my own comfort, not expecting any of it would be brought before the public.

My first exercises and experience in this blessing began not many months after I found the pardoning love of God. I then felt the roots of bitterness springing up in my heart. I was alarmed, fearing I had done something wrong; but, upon examining my heart, I felt a consciousness that my sins were all pardoned. I prayed much — read my Bible, and found it was the will of God, even my sanctification. But how to obtain it I knew not. I soon obtained Wesley on Christian Perfection; this gave me some light. I also read every work I could find on holiness, but none gave me so much encouragement as Fletcher's Checks to Antinomianism. Here I saw more clearly how to come by faith and believe on Jesus. Continuing to pray for light and direction, I had new discoveries of the willingness of Christ to cleanse me from all sin, till my faith was fixed on this point: *Jesus*

is *able*, is *willing*, is *ready*, to save me to the *utmost*, and to save me *now*. This part, of being saved now, seemed to be the hardest of all. Sometimes my faith would nearly grasp the blessing, when unbelief would gain the ascendancy, suggesting that I must first wait a number of years; but again faith triumphed, and my soul was exceedingly happy in the prospect of the perfect love of God; and my conscience grew more tender. I aimed to shun every appearance of evil; and every blessing I received, seemed to bring me nearer the great blessing of holiness. Every time I approached the throne of grace, it appeared as if all sin in my heart would expire; for I was looking for a period when *instantaneously* I should feel the cleansing blood applied to wash and make me wholly clean. Blessed be the name of the Lord, that time did arrive. On the 7th of Dec. 1832, a number of us met together for a social visit—a season of prayer was proposed—during the fore part of which, while one after another was praying, my soul was in an awful struggle to be blessed. I cared not how, nor in what way, if I might but feel the power of God as I never had felt it before. I did not seem to fix my faith on the blessing of holiness; my only cry was, Lord bless me, even me. I opened my mouth in prayer, and in an instant I felt the power of God running through soul and body. I lay speechless at his feet, not having power to move a finger; but I could hear them sing, and heard one say, She is cold—her pulse has stopped. But this had no effect on my mind; my soul was full of glory; it appeared that it was all glory; at every breath I wanted to say, glory. O, such a heavenly calm—such a sweet sense of the divine presence. O, who can express it? I never could find language to bring it into words. None but those who feel it know its sacred joys, and they cannot express it.

I had been blessed times without number, but this exceeded all. After an hour or more, I recovered my strength, so as to sit up; but my soul was full of glory. I began to inquire, Is this holiness? I was very fearful of deceiving myself, for I had set the mark of Christian perfection very high.

Up to this time, I believe I had never heard a sermon on this subject, though I was at church nearly every Sabbath. Another difficulty stood in my way: not one of the class professed to enjoy the blessing, and my class-leader himself, did not fully believe the

doctrine. I had conversed with him on the subject ; and, though he was a man of thirty years' experience, and one in whom I placed the utmost confidence, yet he had early formed unfavorable opinions of this blessing, by seeing a member who professed to enjoy it, afterwards make shipwreck of faith and a good conscience. He thought this was all a mistake. If we lived up to the grace given, and continued faithful to death, we should receive a crown of glory. This last objection often staggered me, for I knew if I came out and professed the blessing, I should be watched continually by the church. This led me to cry to God earnestly, that I might not be deceived. I think I had the blessing fixed as near angelic perfection as I could, and one reason for my ignorance was, I had never seen but one of my acquaintances in the church who had professed to enjoy it. Even on this extensive circuit, I do not remember of ever hearing but one preacher talk of personal holiness, and he was a young man seeking for it. O, what a dark time this was ! Thank God, the light has since shone ! But to my subject. That evening I returned, and stayed at Bro. N. E——'s. It appeared to me I had not received the blessing I desired, but only a foretaste — as though the Lord was about to take up his abode in my heart. Still I was happy in God all the time. The next day, being rainy, I was prevented returning home. So I continued to wait for all the desire of my heart. In the evening we thought it best to have a season of prayer, hoping to experience the blessing for which we sought. It seemed easy to be blessed ; it was only ask and receive. In an instant it appeared that all sin was destroyed — the overwhelming presence of God came upon my soul and body. I thought I could look into my heart and see it all clean ; all light and purity seemed to be stamped there. O, such a view as I had of the purity and holiness of the Divine Being, of God the Father, Son, and Holy Ghost, taking their abode in my heart, and of Jesus, looking and loving ; his image there can never be destroyed. I felt a consciousness of the cleansing blood of Christ applied to my heart. Nought but love dwelt there. I was entirely lost to everything of earth, as much as if I had been in heaven. It appeared to me that I was with the heavenly host, and heard them sing praises to God ; but my soul gazed with greater delight on my bleeding Savior, who suffered to save me from all sin. O, what a company of holy beings seemed surrounding me. During all this

time I had no thought that I was an inhabitant of earth, my whole soul being enraptured with glory.

We knelt down about eight o'clock in the evening, and when I opened my eyes to look around me again on earth, it was two o'clock in the morning. O, what glory shone about the room. No pen can describe, no tongue can tell, the unutterable glory that filled my soul. It appeared like a new world; and as soon as my eyes were shut, it seemed that angels were all about me, praising God for what he had done for my soul. I retired to rest, but O, what a holy converse I had with my Savior. It was like conversing with a friend face to face. I fell into a drowse, but I was still with the Lord.

When I arose in the morning, now, thought I, is this holiness? I can not doubt it — I never will doubt it. I knelt down and asked the Lord, if my soul was entirely cleansed from all sin, that I might have the witness in such a way as I never could doubt it. Instantly I felt the witness as clear as I ever saw the sun shine. I exclaimed, "I am thine, I am thine forever." I took up the Bible, and desired the Lord to direct me to some passage that would apply to my case. I opened upon the fifteenth of John, third verse: "Now ye are clean, through the word which I have spoken unto you. Abide in me, and I in you," &c., and read on to the tenth verse. This was applied as powerfully to my heart, as though I had heard it from heaven. A wonderful change was effected — it really seemed a new creation had taken place in and all around me.

We started for the house of prayer — it being Sabbath morning. It was impressed on my mind that I must tell what the Lord had done for my soul. But Satan suggested: "Wait till you live it awhile — prove it by its fruits — for if you should not live it, you will bring disgrace on the cause." But I cried, "Lord, continue the witness of thy Spirit, and I will do what thou requirest." I bore testimony in a plain and simple manner to what grace had done, and in a moment an overwhelming sense of the divine presence so rested upon me, that I was again lost in wonder, love, and praise. It was not a great ecstasy, but a sinking into God — "that sacred awe that dares not move, and all that silent heaven of love." I rejoiced evermore — prayed without ceasing, and in everything gave thanks.

I returned home lost in prayer and praise. I neither wanted to eat, drink, or sleep. God's will was mine, and I delighted to be

with him in secret, continually. I lived by the moment, and felt that every moment I had the merits of Christ's death. The Bible seemed entirely a new book ; its every promise I could claim as my own. My memory, which before was quite imperfect, was now so strengthened that I could remember whole chapters, after reading them once. I also could clearly distinguish between the emotions of the Spirit and the devices of Satan. It seemed that I advanced in the way to heaven more in one day than I had done in months before. I felt that to live was Christ, and to die would be gain. In this state of feeling I went on from conquering unto conquest, praising God with my whole heart.

For the Guide to Holiness.

BROOKLYN, Jan. 18th, 1848.

DEAR BRO. KING : — Who has not admired the *richness*, the *simplicity*, the depths and heights, the majesty and sweetness of the Christian's holy freedom ? the glorious liberty of the sons of God ? If angels are excited with extatic joy at every cheering intelligence of the progress of holiness in our world, should not Christians also rejoice, and renew their efforts and prayers for holiness ? I send you a paragraph from my wife's letter to me, yesterday.

W. H. B.

"I cannot expect, in a letter, to paint to you the exact state of the little garden the Lord has in my bosom. One thing I *can* say : it is fenced by sovereign grace, and guarded all round by the sword of the spirit, which is the Word of God. It is watered every day by the sweet, refreshing dews of love divine, and occasionally, the showers of joy unspeakable and full of glory, *make it all a pool*. The well-spring of life in the midst of the garden, sends up unceasingly a fountain of sweet waters, making the trees of the garden neither barren nor unfruitful, but always abounding in the fruits of the spirit. The Lord often walks in it, and always, in his temporary absence, leaves his image. It is always cheered by the rays of the Sun of righteousness, except when the Master's enemy sends clouds of darts. They sometimes obscure its brightness, but always fall ere they reach the walls."

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 12.

ON DIVINE ACTION IN THE FULLY REGENERATED OR HOLY MAN.

THE doctrine of God present in the soul is not unphilosophical. From the nature of the case, a divine guidance, which implies a divine presence, is indispensably necessary to a finite being. Without such guidance, a finite being does not, and cannot, go aright. He, who is *infinite*, can guide himself, because he has within his own reach all those elements of judgment and resources of power, which are necessary to indicate and carry out such guidance. But man, being finite, and not knowing where to go or what to do, needs, and must have, by the very necessities of his position, an inward power to direct. To be *self-regulated* — because when we are in ourselves we are in the *finite* — is to be *imperfectly* regulated. And imperfect regulation, where there is a possibility of any thing better, is not only an *erroneous*, but a wrong or *wicked* regulation. So there seems to be no alternative between sin on the one hand, and a divine regulation on the other.

2. The remark is made by a modern English writer, that “*Humanity without Divinity is like an animal without an instinct.*”^{*} The remark, if what has been said is true, has its foundation in fact. An

^{*}Letters of James Pierrepont Greaves, Vol. 2, Letter 82.

animal without its instincts could not fulfil the ends of its being, but is ruined and lost : so man, without God in the soul, by a presence and operation adapted to his rational nature, is equally in a state of error and ruin, equally lost. But God has made provision for this necessity in all cases, where sin has not prevented his merciful intentions from being carried out. God is present, or is ready to be present, in both : present in the instincts of animals, and equally present, or ready to be present, in the rational and moral nature of man — guiding the former by a tendency or impulse which is authoritatively impressed upon them, and giving direction to the latter by divine suggestions, which are rendered effective by an enlightened co-operation on the part of him who is guided. God, as the life of their instincts, is the law of animals ; God, as the life, in other words, as the controlling and suggesting principle of his rational and moral nature, is the *law of man* : that is to say, of any and every man who is willing to receive him as a law. The man, who thus receives God, is guided by Him. “As many,” says the apostle Paul, “as are led by the Spirit of God, they are the sons of God.” *Rom. 8 : 14*. It is even said of Jesus Christ, excelling as he did in wisdom, *that he was led by the Spirit*.

3. Man, in being inwardly guided of God — as the entirely selfish man *never* is, and as the truly holy man *always* is — does not lose his personality, or accountability. The fact of inward guidance does not imply the extinction of man’s action, but admits of any and all action which is subordinate to and harmonious with God’s action. Man, therefore, so far as he is guided of God, is, and can be, only a *co-operative being*. And this, in fact, whether we consult the intimations of philosophy, or of the Scriptures, is his true position. The facts and relations of things, by an immutable law, establish him here. This is his true place. It never can be higher than that of simple co-operation ; it never ought to be lower. It is, then, a great truth, that God actually is, and that, from the nature of the case, he must be, in the soul of every holy being. He acts there — he guides there. And he thus acts and guides there because no man can be holy who is not under a divine guidance, and because the soul in which he is present and active is entirely submissive and happy in renouncing itself, and becoming simply co-operative.

4. Co-operation on the part of the creature, necessarily implies

antecedent action on the part of God. And if God's action must be antecedent, then man's action, being subsequent in time, must *wait*. So that the doctrine of the life and activity of God in the soul implies the doctrine not only of co-operation, but as preparatory to that, the doctrine of *humble waiting* on the part of the creature: not mere physical waiting, which could hardly be distinguished from inactivity or idleness, but mental or spiritual waiting: that is to say, a waiting or simply receptive state, so far as this, at least, that it involves and implies the extinction of all *selfish* activity. The mind in this state does not think, and does not reason, nor does it put itself in action in any way, in its *own choice and will*.

5. And the mind being in the state of waiting, as thus defined, is prepared to receive the truth. God, whose being and acts perfectly harmonize with the facts and relations of things, abides in the truth. And it is in his truth that he approaches and takes up his abode mentally. This is the precious and divine instrument of his moral authority. And the truth, which is dear to God, and which is the medium of his communication with rational minds, always takes effect in those minds that are fully prepared to receive it. God is in it; and it rules there by a divine authority, but without compulsion. No other preparation is necessary than that which has been mentioned, namely: the extinction of selfishness, which leaves the soul in the attitude of peaceful, docile, and divine waiting.

6. The soul, in standing open to receive God in his fulness, which is the case when selfishness is destroyed, is open to receive God's *truth* in its fulness, and in its full power. God's voice is the "still small voice;" and it is heard only in the deep silence of the inward spirit. Guard, then, against the impatience of nature. Let no disturbing influence come near. Let the soul, in its simplicity, stand still and wait.

It is then, instead of emitting from itself the lurid flashes of nature, that it receives the pure light from above. The perceptions which the soul then has, are not more truly its own perceptions than they are God's perceptions: such as he gives and such as he approves. The feelings, also, which the soul then has, may properly be described as God's feelings, because they are in accordance with the truth, and the truth is from God. The volitions, purposes, and acts, which the soul then puts forth, are alike divine in their origin, and harmonious

with God's purposes and acts, because they harmonize with the feelings He inspires, and the truth He inculcates.

7. It is thus that God, in the person of the Holy Ghost, and as God made manifest in the human soul, becomes the great inward Guide and Teacher — guiding men, not as He might guide an irrational animal, by instincts or by mere impressions, but by acts of perception and judgment, to which every other part of the mental nature corresponds.

Behold, in this representation, the man guided of God — the *divine* man — Jesus Christ made manifest and living again, as it were, in the intellects and hearts of his followers. It is this subordination of the human to the divine, which constitutes the “*DEUS AGENS INTER*,” man's true *divinity*, coming not from below, but from *above*. The soul, however, in thus coming under a divine guidance, does not cease to exist and act as a soul; it merely ceases to take its action under its own control, and to originate it in its own will. It has power, but its power is subordinate. It has wisdom, but its wisdom consists in being guided by a higher wisdom than its own. It has action, but it is co-operative action; freedom, but not independence. And He, on whom it is dependent, to whom it is subordinate, and by whom it is guided, is *God within*. God is its true Life.

And happy, thrice happy is such a soul. “Peace be within thee.” “Peace be within thy walls, and prosperity within thy palaces.” Such an one comes “without observation,” but the Divinity is within him. It is of such an one that the apostle Paul speaks, when he says, “I live, yet not I, *but Christ liveth in me*.” It is to such the apostle John refers, when he says: “Whosoever is born of God, [not merely pardoned or justified, but fully regenerated into the divine nature,] *doth not commit sin*; for his *seed*, [that is God, who is his new principle of life,] remaineth in him; *and he cannot sin because he is born of God*.”

A. K.

A MAN who is really honest, looks not at what he may, but what he should do. His cheeks are never stained with the blushes of recantation, nor does his tongue falter to make good a lie with the secret glosses of a double and reserved meaning.

For the Guide to Holiness.

EVERYTHING DESIGNED TO HELP US.

NO. 1.

FEEBLE HEALTH.

"WE KNOW that all things work together for good to those who love God." This gracious assurance covers a great deal of ground. It includes all that is implied in many of the precious promises. Observe, the apostle says, "*We know*;" evidently he spoke from his own experience, and appealed to that of his readers; it was a thing settled beyond a doubt. "Work together for good:" temporal good? no, that cannot be. Then it must mean spiritual good — the sanctification of the soul. And is it then a fact, that *all things* are tending to this one point? all things which surround us — all things which happen to us? Why, many of these things seem to be *hindrances*, and are continually complained of as such. Most Christians find many things in their circumstances, which they think peculiarly unfavorable to their progress in divine life. One complains of the depressing influence of bad health; says he finds his strength so much exhausted by the unavoidable draughts made upon it daily, that he has no mental vigor left, and no capability of religious feeling or thought. He complains that he cannot keep his mind in contact with divine truth long enough to derive any benefit from it — the mind participating in the languor of the body. This often goes on for years, and the sufferer asks: "How can this be favorable to my growth in grace? I seem to be running down hill all the time. O Paul, were years of ill health and nervous depression among those things which you had in mind, when you made that sweeping assertion?"

To this, the apostle — himself no stranger to bodily suffering — would probably reply, "Child, thy Father has many things to teach thee, which are not to be learned in books. You are now in the school of Christ; and you know that in a school there is salutary restraint, and mental discipline, as well as direct instruction."

"But," says the discouraged invalid, "I don't seem to be gaining ground at all. This protracted discipline depresses my energies,

makes my zeal languid, compared with what it once was ; my love is less ardent ; my faith is not so lively ; I do not have those vivid impressions of Christ, and heaven, and the worth of the soul, that I used to have when I was in health, and every power of the mind and heart was kept bright by constant use."

"But," replies the apostle, "you can still say, 'whom have I in heaven but thee, and there is none I desire on earth beside thee ; and I count all things but lost for the excellency of the knowledge of Christ Jesus my Lord. And though he slay me, yet will I trust in him.'"

"Yes, by the grace of God, I can say this."

"Well then," says Paul, "the difficulty is, you have been struggling to *soar*, when God was teaching you to *sink*. He has been teaching you the great lesson of completely sinking into his will in all things, especially in regard to your religious exercises. He used to let you do and enjoy a great deal ; and now, he is teaching you to live without this excitement, in the simplicity of faith. This sort of discipline is eminently favorable to the destruction of the life of self."

"Then, O Paul, did you mean to say, and did He who inspired you mean to have you say, that long, weary years of ill health and prostrate nerves, work together for good — for present good ?"

"Yes, for *good*, but not for *joy* — for present spiritual improvement, though not for present spiritual enjoyment. This is a very important distinction to be borne in mind, and it generally takes the children of God a long time to get hold of it."

Invalid. "I have been accustomed to say and to feel in regard to my feeble health, that it was all right ; and I have tried to think from that passage in your epistle, that it would ultimately work for my good — but I could not see how, especially as I seemed all the while to be standing still. Indeed, I could have borne my illness very cheerfully, if I had not thought it was crippling the energies of the soul, and making me just good for nothing."

Paul. "And thus helping you, most effectually, to sink down into your own nothingness. Depend upon it, my child, God is more intent on your sanctification that *you* are ; and if ill health could not be turned to good account in this matter, not a child of his would ever be an invalid."

Invalid. "But how it hinders my usefulness !"

Paul. "O, you have nothing to do with that. *God does not need you!* Besides, thus being cut off from active effort, and apparent usefulness, is itself a very important means of grace. It is a great thing to learn to *wait*. Then, too, when you cannot labor for Christ, you can pray; and this is the most effectual service a Christian can render, and the most beneficial in its reaction on his own soul."

Invalid. "Alas, I am often too weak, or too nervous to offer a prayer. Can there be anything beneficial to the soul's health in such a state as that?"

Paul. "Yes. Then is the time to let patience have her perfect work. This is the situation, too, most favorable to the extinction of the remains of a legal spirit. We are naturally inclined to be something, and do something, as long as we can; but when the powers of the body are so far exhausted that the mind cannot act through them, except in the feeblest manner, then we feel as we probably never did before, that we are nothing, and can do nothing, and must rest with our full weight on Christ. Therefore I take pleasure in infirmities; for when I am weak, then am I strong; indeed, I rather glory in my infirmities. Though our outward man perish, yet the inward man is renewed *day by day*.

"You regret not being able to do more for the cause of Christ. Now Christians are not continued in this world after their conversion in order to do a certain number of things for God, but that they may be sanctified. Some are sanctified chiefly through action, others, chiefly through suffering. Let God carry on his own work in his own way, and let each of the subjects of his grace co-operate with him in a cheerful acquiescence.

"While the work is going on in your heart, I suppose you wish, above all things, that God may be glorified in your life?"

Invalid. "I do; and here is another source of trouble to me. There are many ways in which I could honor God in the church to which I belong, in my neighborhood, and in public. People seeing me able to do some things, naturally think I might do many more; for the strong don't know how to make allowances for the weak. So I fear the honor of the Master suffers, where the spirit is willing, but the flesh is weak. I almost envy those who are permitted to do a great deal of good, not so much for what they accomplish directly, as for being able to glorify God."

Paul. "Give yourself no more uneasiness on that score. You can glorify God more by patient and cheerful suffering, than you could by action. Some who do not understand the case may complain of you; but those who know how it is, when they see you pursuing the even tenor of your way, doing what you can, and patiently leaving the rest undone — as willing to suffer as to do — will magnify the grace of God in you. They will thank God and take courage; trusting that when their turn shall come to be laid aside, they shall be thus sustained."

Invalid. "It seems, then, that feeble health is one of the means of grace; and if God will dispense with my active service, and glorify himself by my cheerful suffering, there seems to be nothing in my lot to regret. As for lively enjoyment, vivid perceptions, sensible fervors, if they are not granted me here, I can well afford to wait for them, till I reach that blessed world, where the inhabitants shall no more say, "I am sick." A. B.

SANCTIFICATION BY FAITH.

WE take pleasure in copying the accompanying article from the "Watchman of the Valley." We rejoice in the happy experience of our brethren — in their sanctification by faith. It speaks of heart work done by the power of grace. There is, however, some head work about the article, which we think has more to do with old creeds and prejudices than with the word of God and the spirit of light. On these peculiarities we shall venture a few remarks.

EXTRACT OF A LETTER TO A FRIEND.

The most gratifying, and pre-eminently the most promising indications in the great moral heavens, is the silent, yet certain development of a great truth, to stand side by side with justification by faith, and the new birth — sanctification by faith. In our closing meeting at Buffalo, one arose and said: "You will set it down to my ignorance — for as the man who has never before ascended the Alps, stops to wonder and admire at every new turn, whilst the guide passes peak and glacier alike, without emotion, he has seen them so often — so I have been made to wonder and adore at the depth of

the riches of the love of God in Christ Jesus, and to know something of the loveliness and power of the blessed Redeemer, as my sanctification, this winter and spring, as never before. And, brethren, it seems to me, it needs another Luther and Zuwingle to arise and place side by side with justification by faith and the new birth, another, to make the great trinity of truths in the gospel, viz.: sanctification by faith."

As the meeting broke up, I grasped him by the hand, whispering in his ear, "It needs no Luther or Zuwingle to do it; God himself is doing it, silently, but extensively and powerfully — and this your case, is but one of many, very many, in many, very many places East and West, where I have seen the same deep, hidden workings coming up to the surface, like gushing well springs bursting forth in the hitherto parched desert."

And now, my dear Dr., may I not be permitted to hope, nay, to believe, that ere this, your own heart has become one of those gushing fountains, in which the words of our glorious Savior are "springing up into eternal life." I know your soul has been longing to drink deeply from the rock, to know Christ experimentally as *your sanctification*, as well as wisdom, righteousness, and redemption; and if you have not already, why not now say, "And now unto him *that is able to do exceeding abundantly above all that we could ask*, unto him be glory," &c. "Faithful is he that calleth *me* who also *will do it*." Why not say so and believe it? Is there any thing too hard for him? Is any thing *he has promised* too much to expect at his hands? O wretched unbelief! O Christ-disbelieving, soul-starving, soul-darkening, heart-hardening unbelief! Why does it so envelope and so occupy the heart? Put it away at once and for ever, and trust Jesus the faithful, the true, the almighty, the loving; trust and be not afraid.

In the way of the external progress of this great truth, as it has been under divine agency, making its way and establishing itself in the mind of the church, has been the baptism it has received at the hands of some, who have connected with it wrong and varient theories, as well as wrong names; and thus have environed it with prejudices, which for the time being, shut up many minds against it.¹ I

¹ THE doctrine of sanctification by faith has been freely promulgated in this country, as long as the correspondent of the Watchman has been

refer to the names given it, as entire or perfect sanctification, Christian perfection — a mighty barrier which God alone can remove,² as he does in individual cases, one by one.

a Christian. True, there have been a few who have entertained wild speculations on the subject, and there have been but a few. The great mass of Christians who have maintained the doctrine of personal holiness, have been known as consistent and truly pious people. The difference between a small class of fanatics and the multitude whose doctrine has led them to watchfulness, prayer, and deep humility, and to constant reliance on divine aid, has been so often told to the world, that the man must have been culpably ignorant or wilfully blind who did not know that there was nothing in common between them, excepting the use of a few legitimately scriptural terms.

² Entire sanctification and Christian perfection are terms in frequent use; and why should they be a "mighty barrier" in the way of a Christian? The prayer of St. Paul for the brethren, was, "The very God of peace sanctify you wholly." What can be the difference between the state in answer to the apostle's prayer and entire sanctification? How frequently is the Christian exhorted and commanded in the New Testament, to "go on unto perfection," to "be perfect." What do the Savior and the apostles mean by such injunctions? Are they a dead letter, or are they to be complied with? If you will charge God with folly, say they are unmeaning; if they are to be heeded, learn their import, and be not ashamed of the term which God himself hath dictated. The term has been amply guarded by the affix of Christian — Christian perfection; not absolute, not angelic, not the perfection of gloried saints; but what our Father requires of his children here — to love our brother and our enemy as we love ourselves, to love God with all our heart, mind and strength, and, in motive, to do every thing to his glory. And this explanation has been so carefully and faithfully made, that the runner might read, and made so extensively, that none need misapprehend the intended application. We wish it distinctly understood, however, that while we defend the use of these terms as being scriptural, we are perfectly willing that others should use a different phraseology, meaning the same thing. It is not our intention to induce others to pronounce our shibboleth; we only caution them against abusing it.

"Christian perfection," "entire sanctification," stumbling-blocks to the Christian! They cannot be to him who takes the Word of God as

And a corresponding internal obstacle to its progress, in those individual cases, like your own, where there is real hungering and thirsting, real longing of soul to know the truth experimentally, is the idea that in answer to prayer or faith, Christ, by his Spirit, is to wipe off the guilty stains, and break off the guilty chains of sin. As if he should pass his hand over the tablet of the memory, the imagination, the heart, the conscience, and blot out and wipe away every thing that now hinders the consciousness of perfect internal purity. An entire misapprehension of the truth. He does not so pass his hand over — does not beget any such consciousness. But on the contrary, takes us not after purifying us, but in our pollution;³ and loves us freely and justifies us fully for his own sake, and

the man of his counsel. The “mighty barrier” is in the theory of Augustine, which has for many centuries been entertained in the church — that the seventh chapter of Romans is expressive of true Christian experience. It is in the Presbyterian Confession of Faith, which declares that sanctification is “imperfect in this life; there abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war; the flesh lusting against the spirit, and the spirit against the flesh.” Here, Christian friend, is your “mighty barrier.” This has been the lesson of childhood and the faith of riper years. How can you entertain this faith, and at the same time expect to be pure in heart?

³ A strange kind of sanctification this! — kept “in our pollution,” left in our “guilty stains,” and “chains of sin!” We find no *threat* of this kind to the true believer, in the Bible, but, on the contrary, there are commands and promises of God; there are prayers and professions of saints, which indicate a cleansing from pollution, a blotting out of guilty stains, and a breaking of the chains of sin. For example: “Be ye holy;” — “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit;” — “From all your filthiness and from all your idols will I cleanse you;” — “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin;” — “We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image;” — “Now being made free from sin and become the servants of God, ye have your fruit unto holiness, and the end everlasting life.” Such is the state of the sanctified. Is freedom in chains? Are the pure in heart polluted? Are there stains of guilt on our Lord?

pledges himself, or rather has pledged himself in his death upon the cross, as well as in his abundant promises, that he will sanctify us wholly and preserve us blameless unto his coming. The result is not a *conscious purity*, as some affirm, but deeper consciousness of guilt⁴ and unworthiness at the same time that Christ is received, triumphed in, as wisdom, righteousness, sanctification, and redemption — all in all, and we complete in him.

There are two prominent, dangerous errors, which many have imbibed, and upon which they have made shipwreck, which time and space will permit me to name for perspicuity, but not to illustrate. 1st, the idea of Christ taking such possession of the heart and mind as to make *their* acts his own. Hence, supposing themselves perfect — impossible to be otherwise.⁵ 2d, Christ, by his Spirit instantaneously purifying the heart and mind, and filling it with a consciousness of perfect purity or entire holiness. While in opposition to both, the truth is simply, that Christ is received and rested upon with full confidence as the physician of the soul — to probe its wounds, bring out its hidden corruptions,⁶ apply the balm of Gilead, and bring us off conquerors and more than conquerors through his own beloved name, and hence filling the soul with love to Christ, complacency in Christ, (not self,) triumph in *Christ*, (not in personal

⁴ How can this be? If sin is forgiven, is not the guilt taken away? If depravity is removed, shall we see it remaining? The sanctified look upon sin and depravity with purer eyes; they discover more clearly the offence of sin; they are deeply impressed with a sense of their unworthiness, but they are not conscious that any thing remains within them, or upon them, which God has removed far from them. But if the work of sanctification has been accomplished and the Spirit beareth witness with their spirit, then why not be conscious of the truth, and appropriate the apostle's declaration — "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus, and by the Spirit of our God."

⁵ This is a dangerous error, maintained by a very small class called Perfectionists. It has been confined to the very few; the great body of those who believe in Christian perfection have no belief in the doctrine, or sympathy with those who entertain it.

⁶ It seems by some remarks of this writer, as if he took conviction for the greater work of grace.

purity, or self, in any form.)⁷ In short, filling the soul with *Christ*, as its theme of praise, spring of gratitude, object of love, ground of hope, and source of confidence. But I must stop short, or I shall not stop at all.

Yours, &c.

JUSTIFICATION AND SANCTIFICATION.

1. JUSTIFICATION and sanctification are inseparable blessings ; whom God justifies, them he also sanctifies.
2. Justification and sanctification are, however, perfectly distinct.
3. Justification precedes, sanctification follows, as an effect.
4. Justification is an act which passes in the mind of God ; sanctification is a work wrought in the heart of man.
5. Justification is a relative change ; sanctification is a real change.
6. Justification changes our forensic relation toward God ; sanctification changes the dispositions of our hearts toward him.
7. Justification removes the guilt of sin ; sanctification destroys its power, and cleanses its pollution.
8. Justification includes in it our adoption into God's family ; sanctification makes us partakers of God's nature.
9. Justification releases us from an exposure to the miseries of hell ; sanctification prepares us for the felicities of heaven.
10. Justification is instantaneous ; sanctification is gradual ; for though there must be a moment when sin is totally destroyed, and holiness has the full occupancy of the heart, sanctification does not then cease to be progressive : improvability is a property of the human soul, and holiness, as a principle emanating from an infinitely perfect Being, can have no limits.

⁷ True, the sanctified do not find complacency in self, in any form, but they do rejoice in what God hath done for them and wrought in them. And let them rejoice, rendering glorious praise "unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father : to him be glory and dominion for ever and ever. Amen."

11. Justification is a complete act ; it remits all past transgressions, so that it cannot be said of one man that he is more justified than another ; sanctification has its degrees, and it may be said of one man that he is more sanctified than another.

12. Sanctification is the work of God, meritoriously by the atonement of Christ, efficiently by the operations of the Holy Spirit, but experimentally by faith, and is the privilege of all Christian believers.

SAMUEL DUNN.

For the Guide to Holiness.

MEMOIR OF MRS. CAROLINE MATILDA ASHLEY.

MRS. CAROLINE MATILDA ASHLEY, daughter of the Rev. Samuel Johnston, was born the 8th day of May, 1821, in Early county, Ga.; and departed this life the sixth day of February, 1848. From her childhood, she was respectful, affectionate, and obedient to her parents, and amiable in her life and manners, above what is usual. She was educated with a scrupulous regard to her spiritual and eternal interests. Her attainments were above the ordinary character, such as to render her an interesting, agreeable, and useful member of society. Her mind was naturally discriminating, and was highly cultivated by reading and other means of improvement. In her disposition, she was so modest, and in her deportment, so retiring, that it was necessary to be well acquainted with her, in order to be able to estimate her worth. Yet her manners were so affable, and her behavior so sweet, that she was calculated to render all about her agreeable and happy. Even before she embraced religion, she was lovely in her person, lovely in her conduct, lovely in her manners, lovely in her life — but O, how much more lovely, when she put on the Lord Jesus, and became adorned with the hidden man of the heart — with a meek, quiet, and heavenly spirit, which, in the sight of God, is of great price. Then she exhibited all that is calculated to ornament and embellish the female character. She professed to obtain salvation by the remission of her sins, when she was about fourteen years of age. In the Fall of 1835, she attended a camp-meeting, in company with her parents, near Fort Gaines, Ga. At this meeting, she resolved to give her heart wholly to God, and seek the salvation of her soul, by faith in the blood of Christ. She had been convinced of sin

some time before. At this meeting her convictions became more pungent, and after a severe and persevering struggle, she was brought into the liberty of the children of God, and enabled in her heart to call Jesus, Lord, by the Holy Ghost. She immediately united herself to the Methodist E. Church, and was a very consistent and exemplary Christian — attended all the prayer and class meetings, as well as public preaching, and was remarkably zealous and delighted to see the work of God revive. At length an awful declension seemed to pervade the church, many became dispirited, and said, “it is in vain to serve the Lord, and what profit is it that we have kept his ordinance?” But in the midst of all this coldness and declension, Caroline held to her integrity, and sustained her relationship to the church. But it was manifest that she had in some degree lost her zeal, and had fallen into a state of supineness.

In November, 1838, she was united in matrimony to Mr. Felix L. Ashley, and emigrated to Alabama. She settled near the city of Montgomery, and united herself to the Methodist E. Church in that place; but it was evident that her religious enjoyments were very superficial. She remained in that state until 1842, when, under the ministry of Dr. Lovick Peirce, she became powerfully alarmed at her situation, and resolved, by the grace of God, to live more holy, and attend more punctually to those religious duties which devolved upon her as a professor of religion; but her spiritual enjoyments were transient. She remained in that state until 1845, when the work of God broke out in the city of Montgomery, under the ministry of Dr. Hamilton; scores were made the happy subjects of converting grace; and amongst them, was our dear Caroline. She had such a bright manifestation of the pardon of sin, and her acceptance with God through Christ, that she never afterwards doubted. Two months after this radical change, she experienced one of the most afflictive and heart rending dispensation of Providence; she was bereaved of two sweet, interesting girls in the space of twenty-four hours. This produced a great shock upon her delicate frame, and was a severe trial of her faith; but in the midst of this affliction she bore up, and found the grace of God sufficient — a balm to heal her wounds and to sustain her.

In the course of the last year, she was bereaved of another interesting child. She looked upon that little angel as a pledge of conjugal happiness, and a remuneration for the loss she had already sustained. Mysterious are the workings of Providence. “All things work together for good, to them that love God.” From that period till she died, her health gradually declined. In July, 1847, she was taken with a chill

and fever, and grew worse and became more debilitated, until she was entirely confined to her room. Her disease assumed such a character, that neither skill nor medicine could reach it. She submitted to the stroke with the consolation, that every one whom the Lord loveth, He chasteneth. She viewed the rod laid upon her, as designed for her good, and therefore ardently prayed that this affliction might be sanctified to the good of her soul. Last Autumn, she began to decline rapidly. She thought, as did her intimate friends, that her stay was short amongst us ; she had entirely given up the world with all its pomp and vanities, and appropriated as much time as her feeble health would permit, to reading the Scriptures, to prayer and meditation. . She observed to me one day, " Pa, I have been trying to wean my affections from you, from my dear husband, my sweet little boy, and my brothers, that nothing might intervene, to interrupt my religious enjoyment." She said, " I want you to read some of those precious promises in the holy Scriptures, for the exercise of my patience and faith." I read the 23d Psalm, The Lord is my shepherd, I shall not want, and " though I walk through the valley and shadow of death, I shall fear no evil ; thy rod and thy staff, they comfort me." I read also the 14th chapter of St. John, " Ye believe in God, believe also in me. I go to prepare a place for you." " Oh," said she, " how sweet and pleasant are the declarations of my adorable Saviour ; but for the hope I have in the atonement, I would be ruined and lost ; but how can I doubt, when I have such a matchless advocate with the Father, and such a kind mediator to plead my cause in heaven ? "

Her kind and affectionate mother, died three weeks previous to her death. She bore up under the stroke with Christian firmness, and a perfect resignation to the will of God. She observed to me one day after the death of her dear mother, " I shall die next, and you, Pa, will soon follow." " The world," she said, " has lost all its charms, I have a deep interest in heaven ; my mother is there, and my sweet little children are there, and this has a tendency to draw me heavenward." Suffice it to say, when she was brought to the trying point, she evinced to all around her dying bed, that she was amply prepared for the momentous change. Friday night, before she died, she was taken with a spasm and we all thought her sufferings were consummated. After a short time, she revived and called her companion to the bed side, and threw her arms around his neck, all trembling in death, and said, let us pray. She offered a very ardent, fervent, and devout prayer. Her petition was, that she might have an easy passage over the Jordan of Death. She then called a servant, and gave directions in reference to some

burial arrangements. I was fully convinced, that a few hours more would terminate her earthly existence. On Sunday morning, she was taken with another spasm. I was standing at her head. After she revived a little, she said, "Pa, I want you to send for the preachers." I asked which; she said, "Hamilton, Rumer, and Lapscomb; but Dr. Hamilton, she wished to see in particular. I sent for him instantly. After Br. Hamilton had commended her in prayer to God, she addressed him in the style of a friend, and asked how long he would remain in Montgomery, and then observed, "I shall die, and I want you to preach my funeral sermon." She said a short time before she closed her eyes in death, that all was well; that she was not afraid of death, or the grave. Her prayer was abundantly answered, for she died so easy, that it might emphatically be said, that she fell asleep.

For the Guide to Holiness.

A WORD TO THE EDITOR—ADDRESS TO MINISTERS.

BR. KING:—Two years have rapidly rolled away since I became a subscriber for your excellent paper: and I can truly say, that I love it more and more. Wishing it continued, and having to write on business, I have determined to send a few thoughts for publication—hoping that, by the blessing of God, they may be the means of rousing or encouraging some soul to seek, by self-denial and active faith, for full redemption in the blood of the Lamb. While reading your address in the June No., I felt encouraged—I felt glad that I had ever written for a work that is spreading scriptural holiness through the world, and that my feeble efforts have been honored with a place in its sacred pages. Yes, I do feel it to be a "*privilege* to write for the Guide." Although I may have exposed myself to criticism, and perhaps ridicule, it matters not with me. When I laid *all* upon the altar I made no reserve; and the reflection that my efforts, though weak and imperfect, *may* do good, brings inexpressible satisfaction to my heart. I have already been richly rewarded for my labor, by the consciousness of having done my duty—that God approves and blesses me, and that he ever blesses the labors of those who do his will.

I still feel desirous to throw my little influence on the side of holiness. And O! that the Holy Spirit may direct me while I address a few

thoughts to ministers, upon the subject of entire consecration to God. It is a momentous subject, and one from which my weakness would shrink, were it not so deeply impressed upon my mind that it is my *duty to write*. This, my Rev. brethren, I trust will be a sufficient apology for my taking the liberty of addressing you. I am deeply sensible of my weakness, and feel more like sitting at your feet than assuming the position which I now occupy ; but I know that you will bear with me. You lie near my heart. I have ever looked up to you for instruction in righteousness with confidence and affection, and you have ever had my sympathy and prayers. I am aware that your life is one of privation and trial ; and you need above all others, to have a clear and abiding witness of the Holy Spirit that you have entire acceptance with God—that you are wholly his—that the blood of Jesus cleanses *you* from all sin, and that there is a sweet union and co-operation between Him and your spirit. A faith that sees God in all things—in all events ;—a “love that casteth out fear”—a peace that “flows as a river.”

These are necessary for your consolation, while sojourning in this wilderness, torn and afflicted by sorrow and discouragement. But how much more necessary are they to qualify you for your ministerial office ! Is there not an awful responsibility resting upon you ? Are you not under the deepest obligations to be holy ? Is there any lawful reason why you should remain unholy another day—another hour ? Have you any good reason why you do not *now* lay all upon the altar and *believe* that your sacrifice is accepted through the merits of Jesus ?—and that “the altar sanctifies the gift ?” Is it not sin to refuse to consecrate yourselves, soul, body, and spirit to God *now* ?—to be ready to do, or to suffer, or to sacrifice whatever He may require, with a cheerful and grateful heart ? Is this any thing more than your reasonable service ?

You believe the blessing attainable ; you preach it and urge it upon others, while you acknowledge that you do not enjoy it. Is not this an inconsistency ? Can you expect to be successful ? It has been said, “Like priests, like people.” Will not this apply to ministers of the present day ? Have you ever thought of the hundreds and thousands of souls that you are keeping back from full salvation by your example ? Would it not be honoring to the Saviour to testify to your congregations that you realize the efficacy of the blood of Jesus in cleansing *you* from all sin ? Would not their hearts be fired and encouraged to seek and lay hold on the blessing ? You are not prepared to lead others in the way of holiness, while *you* remain unholy. It is not probable that

you will encourage others to seek and *expect* it, while you place the standard so far — so high, that *you* cannot reach it. Is not the way so plain, so simple, that the “way-faring man, though a fool, cannot err therein?” Many of your congregation, who are groaning under a burden of inbred sin, would rejoice in full salvation, if they could hear you testify, from *your own experience*, that “the blood of Jesus cleanses from all sin.”

I sought it for years ; — I believe I sought it with my whole heart ; but could never venture to *claim* it until I met with one who enjoyed it. The way was opened up before me as clear as the sun. I “thanked God and took courage.” I conferred no longer with flesh and blood — I laid all upon the altar — believed God, and in that moment the blessing was mine.

Glory be to God and to the Lamb forever. I expect to rejoice through time and in eternity, for the privilege of having the instructions and example of a holy pastor one year. If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels of mercies, think on these things. No longer let this proverb be applied to you : — “Physician, heal thyself ;” but be prepared to say to others, “Follow me, as I also follow Christ.”

“And the very God of peace sanctify you wholly ; and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is He that calleth you, who also will do it. Amen.”

A CHRISTIAN PILGRIM.

Lexington, Ky.

For the Guide to Holiness.

CHRISTIAN HOPE.

TRUE Christian hope may be distinguished from that of a spurious character, by its fruits. “Every one that hath this hope in him, purifieth himself even as Christ is pure.” Hope, spoken of in this passage, has faith for its basis. “We through the Spirit wait for the hope of righteousness by faith.” The apostle speaks of the Christian’s hope, as being a “lively hope.” We may understand by this, that it is a living, active, operative hope. That it is an active, living principle, may also be seen in the fact of Paul being “judged

for the hope of the promise made of God unto our fathers ; unto which promise," says he, " our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake," he tells king Agrippa, " I am accused of the Jews."

Let the professed Christian compare his hope in Christ with the Scripture standard, and see whether it is genuine, whether it is founded on the rock Christ Jesus, and becomes an anchor to the soul both sure and steadfast, entering into that within the veil. If it is not of this description, it is a false, delusive hope, and like that of the hypocrite, which is doomed to perish.

We have said above, that the hope of which we are speaking has faith for its basis. Now " faith without works is dead." No Christian is saved by a dead faith ; or in other words, who does not " purify himself," through the works and exercise of faith. Not that works are a condition of salvation, but only the fruits of the condition, while the condition itself is faith.

Our object on the present occasion, is to notice briefly some of the works or duties, by which we should exhibit our hope in Christ, and through which we are to purify ourselves even as he is pure.

1st. We should make an unreserved consecration of the entire powers of our being to the service of God, including all that pertains to, or relates unto us. It is written, that " no man can serve two masters." " He that is not with me," saith Christ, " is against me ; and he that gathereth not with me, scattereth abroad." He that possesses true Christian hope, will see and feel the reasonableness of such an entire consecration, and will not dare to question it. There will be a fixed decision of heart for God.

2d. We should believe that God for Christ's sake accepts the offering thus made, and continue to believe it, for only while believing are we saved. " The just shall live by faith." While faith is in lively exercise, hope sheds her beams of divine comfort and support upon all the ills of this life, and lights up the dark valley of the shadow of death, and bursts in twain the bars which exist between the terrestrial and celestial worlds, and then in full fruition dies. In view of this, the Christian can say with the poet :

" Rejoicing now in earnest hope,
I stand, and from the mountain top,
See all the land below ! "

3d. We should "make no provision for the flesh to fulfil the lusts thereof," but follow Christ in the cross-bearing way of duty, — maintaining a single eye to the glory of God — a submissive will — a tender conscience — a loving spirit — a godly conversation — a watching unto prayer — and as much as lieth in us doing good unto all men. Thus go on from strength to strength — from victory to victory, until ye become not only conquerors, but *more* than conquerors through Him who hath loved us, and given himself for us. This is the hope of our Christian calling, — "a hope that maketh not ashamed because of the Holy Ghost given unto us," who thus live.

Dear reader, dost thou possess the Christian's hope, of which we have so briefly and imperfectly spoken? If so, thou wilt labor "to purify thyself even as Christ is pure." Which may God grant to each and every one of us, and bring us ultimately to that world of glory, where hope and faith in full fruition die. B. S.

For the Guide to Holiness.

EXTRACT OF A LETTER.

GERRY, AUG. 13, 1848.

DEAR BR. KING: — The following is an extract from a letter received from Mrs. Phoebe Palmer. The excellency of her remarks on the ministerial calling, as well as the eagerness that exists in the religious community to read all that this devoted servant of God writes on the subject of holiness, has induced me to send it for publication in the Guide. Though a private letter, I am sure sister Palmer will not object to its doing good to more than one. Holy living is what is needed in the church at the present time, and what is better calculated to promote it, than more prayer and preaching on the subject.

Yours, in Christ, H. H. M.

"Your calling, my brother, furnishes opportunities for usefulness, which an angel might covet. Were an angel now singled out from amid the adoring multitude before the throne and permitted to enrobe himself in a human form in order to bear a commission from the court of heaven to the perishing inhabitants of earth, would he not be

regarded as signally honored ! The angel sent to Cornelius, was not endued with authority to dispense the gospel ; he was only permitted to direct the attention of Cornelius to one who from the hand of God had received this commission.

And is my dear Br. M. one of these highly favored ones ? Yes, a dispensation of the gospel has been committed to him. Thanks be to God, that you have thus early in your career apprehended the ultimate object of the Christian ministry, which is to present every man perfect in Christ Jesus.

It is my belief, that every ambassador, who has been truly called of God, on his first reception of the call, is made to feel deeply the force of these words, "Be ye clean that bear the vessels of the Lord." If he does not already enjoy the consciousness of internal purity, he is urged to seek for it as a necessary qualification for the sacred office. I well remember one who was thus called, and thus felt that conscious purity was a necessary pre-requisite. His first work after the conviction that he was called to preach the gospel, was to seek the direct witness of purity. He says he never thought of being in readiness to preach the gospel, without the blessing of holiness. With all his heart he sought it, and speedily did he prove Christ as a Savior able to save unto the uttermost. He then entered upon other pursuits as preparatory, yet wholly *subordinate*. For many long years has he been regarded as the Bramwell of the State where he now labors. Not only is he an able minister of the New Testament, but the power of the Spirit accompanies his word, and he is eminently successful in his ministrations. No minister has authority from the word of God for believing that he shall be as the mouth of God to the people, unless according to the word of the Lord to Jeremiah, (15 : 19,) he "take forth the precious from the vile."

You speak of tarrying at Jerusalem, until thus endued with power from on high. Some might imagine that this were losing time, but surely the minister referred to did not lose time, and if the order of God were thus observed, every minister would doubtless find himself to have been an infinite gainer.

I have been placed in circumstances which have made me acquainted with the early exercises of a number who have been called to preach the word. I do not remember one of these, but who was led to feel the importance of purity as a preparation for sanctuary

service, much the same as the example referred to. Had these with all others who have been thus exercised, persevered, as did this brother, what a different view would the experience of the church now present. The general indefiniteness in the experience of the ministry, has been the mould by which the experience of the membership has been formed. The experience of the people has probably in all ages been graduated by the experience of the clergy. "Like priests like people," will perhaps hold good till the end of time.

Yet, though I deeply feel the importance of this topic, I believe my heart is not wanting in sympathy for those dear laborers,

"Who spend their sweat and blood and pains,
To cultivate Immanuel's lands."

Yet O, how much I long that they should feel the importance of personal purity. I well know that decision, earnestness, and importunity, would soon, in the strength of Christ, secure the blessing; for "If any man *will* do his will he *shall know* of the doctrine." Over and over again, in urging the duty of present holiness on members of our communion it has been said in reply, "Why does not our minister enjoy the blessing?" If those occupying more prominent positions in the church would only come out in definite testimony on the experience of entire sanctification, there would soon be a coming up of the people to this point. God has his order, and this says, "Begin at the sanctuary." Two or three weeks since, I attended a Camp-meeting. It commenced June 19th. On the 22d, I visited the ground. I was informed that the preaching had all been to the unconverted, yet they had not witnessed any conversions, and all seemed to be unmoved. An humble individual present, thought that the efforts might not have been directed in obedience to the order of God, viz., that judgment must begin at the house of God; and without breathing her thoughts to mortal ear, she began to plead earnestly that the presiding elder might be wholly sanctified. That evening, the desire of her heart was granted, and in a clear manner, he received the witness of entire sanctification. But a few hours past, and four or five ministers had also received the blessing. After this, the fire spread among the people, and numbers were brought into the enjoyment of holiness. Several also were converted, and others were healed of their backslidings."

For the Guide to Holiness.

REDEMPTION—IMMORTALITY.

THE Scriptures speak in an awful voice of the high claims that God has on Christians not to trifle with the work of redemption, which has brought the human and divine natures, through the Mediator, so near each other. Therein Christ is revealed all glorious and full, like a mountain of burnished gold, crowned with an overflowing fountain of goodness and mercy, extending into every obedient believer the fulness of his inexpressible love, and the pure gift of eternal life. Eternal life—infinite gift! endless treasure! What is it? No finite mind can comprehend the worth of divine love. Eternity will increase its wonders, spread its beauties, heighten its charms, and open the excellence of things not revealed, while its everlasting cycles shall move on.

M.

GRACE AND GLORY.

THE more grace here, the more glory hereafter; the higher in grace, the higher in glory. Grace differs nothing from glory but in name: grace is glory in the bud, and glory is grace at the full; glory is nothing but the perfection of grace, happiness is nothing but the perfection of holiness; grace is glory in the flower, and glory is grace in the fruit; grace is glory militant, and glory is grace triumphant. Grace and glory differ in degree, not in kind.

BROOKS.

ENTIRE CONSECRATION.

MRS. FRY, the distinguished female philanthropist, solemnly declared to her daughter in her last illness, "I can say one thing: since my heart was touched at the age of seventeen, I believe I never have awakened from sleep, in sickness or in health, by day or by night, without my first waking thought being how best I might serve my Lord."

GUIDE

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For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 2.

EARTHLY FRIENDSHIPS AND FAMILY TIES.

HAVING, in a former article, endeavored to show that feeble health need not cripple the soul, but is really designed and adapted, in some respects, to strengthen it, let us now look at another of those providential "helps," often considered "hindrances." There are some Christians who, having long been sufferers from ill-health, and having, by the grace of God, learned how to bear it, have found from experience that it is not necessarily a hinderance in the divine life, though perhaps it often interferes with present religious enjoyment. (Yet, in itself considered, it must be allowed that a healthy state of body is most favorable to a healthy state of the mind. We would not say that pain and debility are desirable, but only assert that in the child of God, they are always over-ruled for good.) These invalids have learned an important lesson; and they go on their way singing,

" Though in affliction's furnace,  
And passing through the fire,  
Thy love we praise, that knows our days,  
And ever brings us nigher"—

nigher to Christ, and nigher to heaven. But there is one thing which they find an hinderance to their progress: those tender affections which bind them to their families and friends. They say to themselves, "I

must not love these dear ones too much — but how can I help it? How can I ever be sure I do not?”

In all ages of the church, (except the primitive,) the question has pressed upon the Christian heart, “How shall the love of the creature be prevented from interfering with the love we owe to the Creator?” Impressed with the danger from this source, many have taken refuge in the cloister and the hermitage, and a larger class, who were compelled to retain their position in society, have kept apart from family ties. They seemed to think that all the affection bestowed on their friends, was necessarily so much taken from God. Is it indeed so dangerous to love? Then let us become Stoics, and shutting up our hearts from all the sweet sympathies of life, love — if we may — God alone. Try the experiment — it is a perfectly safe one to try — give your whole heart to God, and then see whether there will be any less of tenderness in it for earthly friends.

A short time since, I stood by the death-bed of a Christian. Her spirit was purified through suffering. It was most interesting to watch the process. Day by day her soul became more filled with love to God. Christ became more and more precious. But there was another thing equally observable; which was, that the more she loved God, the more she loved her friends. She spoke of them with a depth of tenderness she had never exhibited before. Now, was this love a snare to her? Not at all. And why not? Because *it began in God* — it grew out of her love to God — it was a part of it. She had learned the great lesson of loving *too well*.

“But,” says the objector, “I can conceive very well of a Christian feeling so on a death-bed, but I don’t see how I can be so in the midst of life and health. If I knew I was to die in a few days, I should turn my thoughts heavenward, and earthly attachments would fade with earthly scenes.” No, my friend, it is not in the prospect of death, or heaven, to wean the heart from idols. It is not this, which makes the difference between the dying saint and the living one. It is the warm, whole-souled love to God, which comes — to crowd human affections out of the heart? no, to render them more tender — more intense.

Love God, and you will love all his children — the children of his creation, and still more, the children of his grace, for his sake. Our affection for earthly friends is safe, when we regard them more as belonging to God, than to us; and, instead of thinking of them as possessing any inherent excellence, regard all their admirable qualities as we do the beauties of the natural world, as, “but reflections caught from



Him." What are our noblest and most gifted friends? In themselves, they are nothing. They are like little bits of tin, which we see by the wayside, of no value at all, yet reflecting very brightly the beams of the sun. We notice the bright reflection, and scarcely think of the tin; so should it be in regard to our friends. Our admiration should not stop with them. If they are bright, it is because God shines upon them. They are no more the authors of their own excellence, than the rose is of its own fragrance. They are just what God has made them.

The habit we have of talking of people's talents and fine points of character, as if these were something inherent, or something they themselves had created, is very unfavorable to correct views in regard to them. If we were more in the habit of referring everything directly to God, as the Bible does, we should be great gainers. Then the contemplation of the noble qualities of a friend would as readily lead our minds to the great Creator, as the contemplation of anything grand in nature does. Why should it not? When shall we be done with praising men, and only magnify the grace of God in them? Whenever we commend any one without distinctly recognizing, at least in our hearts, the fact that the qualities which command our admiration are from above, we rob God of the glory due to him, and we rob our own souls of that which should nourish them. This is one of the ways in which these dear friends, given to help us in the divine life, are made the occasion of hindering us. Our danger is not in loving them too much, but in separating them from God, and thinking of them as *ours*, instead of regarding them as something belonging to the Lord, which he kindly permits us to enjoy for a little while. As we are not our own, it is plain we cannot own anything.

When we pray for our friends, we should ask the Lord to bless them, not because they are *our* friends, but because they are *his* — the objects of his pity or complacency. This makes intercession easy and delightful. When the sisters of Bethany sent word to the Lord Jesus to come to them in their affliction, they did not say, "Our *brother* is sick," but, "Lord, *he whom thou lovest* is sick!" They knew that would be enough. And it is enough. The same appeal may be made in behalf of all the needy and dependent children of Adam. We may not say of one — even of the most excellent — "He is worthy for whom thou shouldest do this;" but we can say, and ought to say, "He whom thou lovest," is in want of this or that favor. Is there not more satisfaction in this plea than there is in presenting our precious ones at the throne of grace, simply or mainly because of their connection with ourselves? O, when shall we learn that we are nothing, and our friends are nothing,

except in our relations to God! We are so many cyphers, having only a relative value.

We see that these strong attachments need not be hindrances to the soul, but how are they to be helps? Much every way. In the first place, loving our friends in and for God, is, in fact, an exercise of love to God; and every friend we have to love, helps us to love God more. Every time we think of their estimable qualities and noble gifts, it is to praise the Lord for them. Every time our hearts thrill with the thought of their affection, the idea of God comes blended with it. It was he who made them what they are, inclined them to love us, and taught us to love them in return.

"Of treasures bright, below, above,  
What richer gift is there than love?"

Do earthly attachments help the soul homeward? Those who know what it is to be *one in God* will tell you that they find in that union of spirit, the best explanation of the feelings of God towards them. This I suppose to be one principal reason why the great Creator has made the human heart capable of such strong affection. He puts in requisition every image in nature to express his love for us, and compares it to all forms of earthly affection; that of the parent, the brother, the friend. Now, he meant we should love, and that ardently, in these relations — else the comparison would be lost upon us. Think of your own strongest and tenderest feelings, and then you may get some idea of the feelings of God toward you. In no other way could you realize them at all.

Watts, in one of his well-known hymns, speaking of earthly friends, exclaims —

"How they divide our wavering minds,  
And leave but half for God!"

It may be thus with unsanctified hearts, but surely it need not be — it will not be so with those who have consecrated themselves and their friends to God; those who can say, as a very happy Christian once said, "Since I gave up my friends to the Lord, he has given them all back to me!"

S. J.

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THE streams that run most rapidly do not run most clearly; water purifies itself by flowing calmly.

For the Guide to Holiness.

CHRISTIAN HOLINESS.

THE subject of Christian holiness intimately concerns all human beings, especially those who are professedly the followers of Christ. The terms holiness, perfect love, perfection, sanctification, &c., are scriptural, and are used indiscriminately. Hence it becomes necessary that the doctrine therein taught, should be fully understood by all; and when known, it is highly important that all followers of the meek and lowly Savior, should closely and critically examine their own hearts, to see if they are in possession of that inestimable treasure. And if on the examination they find themselves destitute, and in some measure realizing the importance of the attainment, the inquiry, by what means can this enjoyment be secured, would very naturally be suggested.

Those who have received sanctifying grace, have a firm and unshaken confidence in God; believing that he is able to support in every emergency; and when the dispensations of his providence are apparently incomprehensible, and dark clouds seem to lower around, threatening to blast every hope, the soul is calmly staid on God, with the full expectation that the final termination will be glorious. Also, a complete victory is gained, all foes are completely vanquished, leaving the victor in full possession of the field. But these foes do not retire not to return to the assault; for continually do they howl around, seeking to find an unguarded spot, through which they can enter, and again bring the unwary into captivity — but, by the grace of God, the conquest is secure.

While thus confiding in God, and triumphing over all enemies, there is cheering evidence of acceptance with God. Though the sun shines not with equal brilliancy at all times, yet there is a blessed consciousness that the will is in subjection to the will of God, and with unflinching steadfastness, they hold on to the promises in God's Word.

By merely observing the characteristics of Christian holiness, and a recurrence to our own hearts, we may know whether we do or do not possess the treasure; whether we lack confidence in God by murmuring or repining at his providential dealings: whether our

enemies gain an ascendancy over us, by leading us in a way we ought not to walk, or whether we have that conformity to the will of God that ought to characterize his adopted children, and feel the fullness of his love burning upon the altar of the heart. If, on the examination, we find ourselves already in possession of this priceless gem, then happy are we ; and let us, by faithfully discharging every duty, by steadily holding on to the arm of the Lord by faith, "continue steadfast, immovable, always abounding in the work of the Lord." But, if otherwise, let us no longer distrust God, but make full surrender of our all unto him. If we look up by faith in the merits of Christ, we shall receive the desires of our hearts. God grant that *all* the followers of Christ may obtain this inestimable blessing.

J. P. J.

For the Guide to Holiness.

TRIALS OF FAITH.

EVERY particle of faith possessed by the children of God is more or less subjected to trial. It seems very strange that this fact is not more readily discovered and remembered by every reader and believer of the sacred Scriptures. In this volume, we have many striking records of the trials and victories of faith. Yet, notwithstanding all these, together with all the personal knowledge and experience we have had in this truth, we are inclined, in the absence of trials, to forget them ; and when they come upon us, then we are inclined to think strangely of them, "as though some strange thing happened unto us."

We are taught in the Word of God that the trial of our faith is much more precious than gold, even if it be tried by fire. We all know how precious and valuable gold is ; no other metal is equal to it in point of value. Yet the trial of faith which the child of God experiences, is much more valuable. Hence we should rejoice to meet it, "knowing that tribulation," or trials of faith, "worketh patience ; and patience, experience ; and experience, hope ; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Abraham has ever been regarded as remarkable for his great faith. Yet few consider the fact, that his trial was as remarkable and as great

as was his faith. A certain sister, while contemplating the character of his faith, was induced to pray most ardently for a baptism of the same spirit. She seemed for some days to have no answer to her petition. At length, however, the question was suggested to her mind, "If you could have Abraham's faith, would you be willing to have his trial along with it?" She shrank with surprise at the thought; but after a few moments' consideration, she said to herself, "I have not a heart and soul to welcome such a trial, but I need, and must have, an increase of faith — of mighty faith, which grasps the promise of God,

'And looks to that alone.'"

Here followed trial after trial of the little faith which she did possess, until she groaned in anguish of spirit for deliverance. She seemed to be exercised like Job, when he was at the mercy of the tempter. While meditating upon his complicated and multiplied trials, she perceived there was a hedge about him which Satan did not, could not enter, viz. : the integrity of purpose which he possessed to cleave unto God. She was comforted with the thought, that severe as her trial was, she felt no disposition to yield the integrity of her purpose to trust in God. Thus, independent of all emotions, of all works, and of all circumstances, she hung upon the Word of God. "I viewed myself," said she, "to use an illustration, like a person holding on upon a strong rope, which was made fast and secure above; but it swung clear of every thing, and it was suspended over an awful gulf. That rope was the Word of God; it was made fast to the throne of heaven, not one jot or tittle of which could fail; it swung clear of all works, all emotions, frames, and feelings, on which a shade of dependence could be placed; and it was directly over the pit of ruin. The only alternative was to hold on, or perish. By the help of God, I held on till all my powers were convulsed by the effort, and I feared I should sink under the struggle. But at length, as by magic power from above, I found myself swung clear from the pit of ruin, and my weary soul rested securely upon the Rock of Ages; and a new song was put into my mouth, even 'thanks unto God who giveth us the victory through our Lord Jesus Christ.' And I was enabled to rejoice in the trial of faith to which I had been subjected; it having yielded to my soul the peaceable fruits of righteousness, quietness, and assurance."

Thus, every one should hang upon God's Word, and believe his promise, whatever may be his trials of faith, whatever his emotions, or whatever his circumstances. It is written, "The just shall live by faith." Yes, *live!* whether in trial or in prosperity, they shall *live by faith.*

A Christian lady, who had an unbelieving and very wicked husband, said to the writer, one day, "My husband is getting to be so much worse, that I have lost all the faith I used to have for his conversion." Now this sister had, and still was having, a trial of her faith; and while passing through it, she forgot to hang upon the promise of God. Satan took the advantage, by turning her attention from the confidence she had previously had in the power of Omnipotent grace, to look at the increased wickedness of her companion. No doubt many fall in this way. O, let us beware of the devices of Satan in the hour of trial. Cast not away confidence, then; remember, it hath great recompense of reward. Let us hold on, and hold out to the end of life. "He that endureth unto the end, the same shall be saved." May God help us all to stand fast in the faith of the gospel, and to "endure hardness as good soldiers of Jesus Christ."

B. S.

For the Guide to Holiness.

PERFECT LOVE.

LOVING GOD "with all the heart, might, mind, and strength," is what the beloved John denominates "perfect love." The state or condition of the heart is primary and essential; its exercises secondary and necessary. We read of the heart of "stone" and the "heart of flesh," and of the "perfect heart;" and Moses exclaims, "O that there were *such a heart* in them," &c. And the principle involved, is universal, that if the tree be a thorn, a radical change must pass over it before its fruit will be figs. From the force of its nature, every pulsation of the sinner's carnal heart is a throb of enmity against God, and it cannot love him if it try. He may turn his thoughts and affections in the direction of God, and try to love, but his heart is in a frigid region, and its glare is like the fervor of an iceberg. He exercises his powers to their full extent, and having done all he can, though conscious that is nothing, perhaps thinks himself justified. But verily he is not justified; for till he love God, he possesses not a Christian grace. He does not love God — not because he does not try, but because there is not an attribute of his nature that is capable of such a motion or feeling.

“God is love,” and the only fountain of love. Whatever there is of pure or holy love in the universe, either in heaven or earth, is derived from the great Fountain, God himself. The sinner being depraved — enmity having taken the place of love — cannot love God till this enmity is destroyed, and “the love of God is shed abroad in his heart by the Holy Ghost given unto him.” The sinner’s condemnation is not predicated on his not exercising a power or capacity that he does not possess, but for not availing himself of the divine assistance — the agency of the Holy Ghost, brought within his reach.

Such are the tender mercies of God over all his works, and his nearness to every child of man especially, that he “is more ready to give the Holy Ghost to them that *ask* him, than earthly parents are to give good gifts to their children.” The sinner knows this, yet the “promise of the Father” is spurned or neglected, and on he lives, a slave to sin, and an enemy of God. But his condition and principles of action present only in a higher degree and clearer light, a vein of thought and feeling that runs through most of the religious services of many sincere Christians. I speak not of the cold-hearted professor, but of one that loves God, that loves him much, and desires to love him more. If God were loved with all the heart, every element of the carnal mind, “the body of sin” would be destroyed. The warfare *in the heart* would be at an end, and would not be renewed so long as love remained “perfect.” This is the condition of the sanctified. They love God and keep his commandments. In the justified, sin is subdued, but not destroyed. Often it attempts to rebel, but if kept in *utter* subjection, “God working in us,” it soon is destroyed, and the soul sanctified.

But here is the trouble with the great majority of sincere professors. Sin is not all the time kept in subjection. Much of the time they are striving with it, and sin often has the victory. A warfare is going on within, and *being thus engaged*, they cannot devote all their powers to God. What makes their condition worse, is, their unsanctified powers are incapable of devotion to God. Every power not in entire subjection, or under the control of perfect love, not only leads the soul from God, but arrays it against him. The unregenerated do not love God — *cannot* — and on that ground would justify themselves. The Christian under consideration loves God,

but his love is not perfect. Conscious of this, and being sincere, he would love God better. He often tries, but as often fails. Frequently discouraged, he quiets conscience and justifies himself by the reflection, that he does the best he can. Still the conviction abides that he may have given him a "perfect heart," and that then he will love God as he should. As it is, he does the best he can. His poor heart, clogged and fettered by sin, yields to God all the love it has, but that is a poor pittance. But God is not satisfied, not "well pleased." He *offers* a perfect heart, and *demand*s perfect love. This demand presses heavily upon the conscience, and efforts are made to obey; but there is no *heart* for it. Would such first present themselves to God in a submissive, receptive attitude, and *vehemently* assert the giving of a new heart, they would soon find God "strengthening them by his Spirit in the inner man, according to the riches of his glory." God has graduated his gifts with reference to holiness only by his transcendent glory. If you tarry long in this position, and do not apprehend God nigh, remain longer still, and look not to any other source; rather remain in darkness, and look in the direction where God is. God is nigh, in the midst of the darkness which surrounds you. Turn not your face a moment. Faith will soon apprehend a fulness in the blood of the atonement. The unveiled glories of a loving Deity will dispel the cloud, and you will find yourself within the holy of holies.

The "body of sin" is now "destroyed," and the whole heart is filled with the love of God. Every power and faculty of the soul and body is under the control of love. The dwelling place of the sanctified is love, and "he that dwelleth in love dwelleth in God, and God in him." The peculiar attribute of the Almighty is love. It constitutes the element in which the Christian lives. "His life is hid with Christ in God." Being made a partaker of the divine nature, he has a capacity to enjoy the divine being. Reason, quickened, apprehends through the medium of the light of the Holy Ghost, all possible excellencies in God, and the affections harmonizing with reason, are all concentrated in him. Every power and faculty of the soul being under the influence of the divinity of love, is drawn to God, nearer and nearer, as this force of love increases. Where love is "made perfect," a closer union subsists between the soul and God, than between the soul and body. "He that is joined

to the Lord is one spirit." So strong is this golden chain, "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." As God acts in harmony with himself, so the sanctified heart, united intimately to him, acts in harmony with the divine mind. God sits on the throne of reason, and reigns in the empire of mind. As the ever-moving stream bears along on its surface the unresisting leaf that has fallen from the over-hanging branch, so the sanctified will coincides and moves along with the will of God. God having infused his love — *himself* — throughout the affections, he sways them at pleasure. God being love, perfect love is characterized by a peculiar nearness to him. "If a man love me he will keep my words, and my Father will love him, and we will come unto him, and make our abode with him." "And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." "And this is the [degree of] confidence that we have in him, that if we ask any thing according to his will, he heareth us ;" and if we know that he hear us whatsoever we ask, we know that we have the petitions that we deserve of him.

H. H. MOORE.

THE CHRISTIAN.

IF you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Savior has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it ; and its promise is, "Open your mouth wide and I will fill it." What an honor to approach the King of kings ! Were we to have an audience with an earthly monarch, we should deem it an era in our history, and boast of it through life. But you, and I, and others, may have an audience with the King of the universe. Nay, we have liberty to approach him at any time and under any circumstances. Have we wants ? He can supply them. Are we in trouble ? He can extricate us. Do afflictions press our soul ? He can mitigate and remove them. Does sin pollute our joys ? With him is the power of cleansing. Does Satan vex our souls ? He invites us to his arms as our refuge. All relief and every blessing is from God.

For the Guide to Holiness.

THE CHRISTIAN'S PRIVILEGE.

BR. KING: — By the request of a dear sister, I forward you the following lines for insertion in the "Guide." The note below will explain the occasion of writing.

"The Christian's privilege! If I were a poet I would *write* something on these words."—MRS. C.—.*

"The Christian's privilege!" Precious words;
Of heavenly meaning, O how full!
What bliss divine the thought affords,
What peace — what comfort to the soul.

"The Christian's privilege!" Not to weave
From earth's gay flowers a fading wreath;
No: to the *world* such joys we leave,
Joys as ephemeral as their breath.

"The Christian's privilege!" Not to shine
With earth's gay pageants for an hour;
Not to explore earth's richest mine,
Nor proudly sway earth's noblest power

"The Christian's privilege!" 'T is to *know*
The extatic joys of *pardoned* sin —
To feel the purple current flow,
That makes the sinner *wholly* clean.

"The Christian's privilege!" 'T is to be
Dead to the world's tumultuous strife —
Buried with Christ continually,
Risen with him to endless life.

"The Christian's privilege!" 'T is to live
The hidden life, concealed in God;
His heavenly *fulness* to receive —
The richest purchase of his blood.

* Sister Clark: These lines are impromptu; not written for criticism, but the simple effusion of a feeling heart, prompted by the expression of your countenance, when you said, "If I were a poet, I would write something on *those words*." T.

“The Christian’s privilege !” Be it mine
 To prove its length, its breadth, its height ;
 To bask in rays of love divine,
 Till lost in *heaven’s unfading light*.

“The Christian’s privilege !” *There ’t will be,*
 To gaze on *him* whose sprinkled blood
 From *all our sins* hath made us free,
 And brought us safe to heaven — to God.

NEW YORK, Aug. 30, 1848.

THEODORE.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

BR. KING : — While reading in the last number of the “Guide,” the following passage made a forcible impression upon my mind : “The enemy has met me with the suggestion that I had better not write — it would do no good.” The reason is this : I have long had it in my mind to write a portion of my experience, but hitherto have not, from the impression that “it would do no good.” The following lines you are at liberty to publish or not, as you think best.

I embraced religion at the age of sixteen years. Of my life previous to that event, I must only say, it was one of continual transgression. I was indeed the “chief of sinners,” and often did I experience the truth of Holy Writ, “The way of the transgressor is hard.” Often did I promise to give myself to the Lord, and many an almost sleepless night I passed, but no sooner did the opportunity present itself, than I plunged deeper, if possible, into the pool of iniquity, than before. Thus life passed on, till, in the August of 1845, I attended a camp-meeting at —, and there, for the first time in my life, I resolved to seek earnestly for religion, and never give up the struggle until I obtained it. My resolution was firm, but little did I anticipate the mighty conflict which was to take place ere the victory was gained. During several days, I was in a state of the most intense mental excitement ; but at last, when every energy of both body and mind was exhausted, I gave up *all*, and felt

that I was a "new creature in Christ Jesus." Yes, glory to his name! I could then testify to the world that whereas "I was blind, now I see." This was *good*, but something *better* was in store. I was then an unbeliever in the doctrine of Christian perfection, and considered its professors as proud assumers of something they did not and never could possess in this world. But a few weeks, however, passed, before I was brought, by a succession of circumstances I could but deem providential, to change my views upon the subject. I saw that it was attainable, and at once resolved to possess it. When I gave my heart to God, I supposed the work well-nigh done; but when I found that I was not "cleansed from all unrighteousness," and that the blessing of holiness was attainable, I considered my covenant vows remained unfulfilled, so long as I had an unsanctified heart. My cry then was, "Give me a clean heart, O God, and renew a right spirit within me." While I was "yet speaking," he answered me — a flood of light and glory burst in upon my soul; my tongue was loosed, and I could exclaim, "Praise God, O my soul, and all that is within me, praise his *holy name*." Yes, and even now, as my thoughts recur to that event, I give glory to God for having wrought so great salvation.

From that time to the present, with but a single exception of a short season of darkness, resulting from unfaithfulness, the Sun of Righteousness has steadily beamed upon my path, and I could adopt the language of the sweet singer of Israel, "Though I pass through the valley of the shadow of death, I will fear no evil, for thy rod and thy staff they comfort me." True, I have had temptations, but when the enemy thrust sore at me, this promise, "My grace shall be sufficient for you," has been my "strong tower" and "city of refuge," and though the storms beat, and the floods came, yet by the hand of faith I could take hold on the "Rock which is higher than I," and safely sheltered beneath the "Ark of the Covenant," in his strength bid defiance to all the powers of hell, and come off more than conqueror, exclaiming, "I *know* that my Redeemer liveth."

Affliction's waters, too, have rolled deep and strong, and ever and anon, as their fearful surges break against my little bark, and for a moment threaten to sunder the "three-fold cord" of confidence in God, that "still, small voice" whispers in my ear, "Peace, be still;"

the agitated spirit resting upon the promise, "These light afflictions which are but for a moment, shall work out for us a far more exceeding and eternal weight of glory" — grasping that "anchor" which is "sure and steadfast," and with the assurance that "all things work together for good to them that love God," enjoys that peace which "floweth as a river," and experiences that "joy which is unutterable and full of glory."

Glory be to God! it is indeed a "more excellent way," the "*highway* cast up for the ransomed of the Lord to walk in." Holiness is a subject which I like — a theme on which my heart delights to dwell. I love to urge it in private, I love to proclaim it from the sacred desk. When I see the poor Christian buffeted by enemies within and without, I love to point him to the land flowing with "milk and honey;" I love to proclaim to him liberty from inbred corruption. Holiness of heart! "How sweet the sound! 't is music in our ears." O! that ministers would raise its highest notes, that Christians would bear its richest fruits — then should we see the kingdom of God spreading, the banner of the cross unfurled and planted where now the proud crescent waves, and heathen orgies are repeated. How bright, how lovely the prospect which opens before the Christian! it is emphatically a "rest."

"A rest where all the soul's desire
Is fixed on things above;
Where grief and fear and sin expire,
Cast out by perfect love."

That we may all enjoy this rest, is the prayer of a
PILGRIM STRANGER.

Our conscience is as a fire within us, our sins as the fuel; there fore, instead of warming, it will scorch us, unless the fuel be removed or the heat of it be allayed by penitential tears.

The true Christian is neither afraid of dying nor living; he desires to go to heaven to see Christ, yet is willing to stay upon earth to serve Christ.

For the Guide to Holiness.

REFLECTIONS IN MEETING.

DEAR BROTHER: — It was my privilege, this afternoon, to attend a meeting well and favorably known among us in New York, as the "Tuesday meeting." Testimony after testimony was given in favor of the beauty and power of holiness, and there seemed to me no time that I could properly appropriate to the expression of my individual feelings. Suppose this evening I attempt to sketch some of the thoughts that were given to me as I listened with deep interest to the successive speakers.

The deep necessity that our ministers should be a holy priesthood, was incidentally mentioned. A class and prayer leader presently expressed his conviction that the offices devolving upon him imperatively demanded holiness, as a pre-requisite for their faithful and successful discharge; and brother after brother seemed to feel, that as necessity was laid upon them to mingle with the world, it required this true spirit of Christianity to preserve them from imbibing the spirit of the world. I could but bow in entire acquiescence with the views, as these successive necessities were dwelt on, and something whispered, "Can you not tell how fully this state of 'living in the Lord' meets the requirements of the female heart, and the exactions of domestic and household duty?" I thought, "Why, if I speak, I shall merely have to reiterate that which of late I have so often told them, that a 'peace which passeth all understanding' is the happy experience of those who rest in God." But then it was suggested, "May there not be present some of your own sex, who are in the very place whence you have been happily extricated by the blessed doctrine of seeing 'God in all things?'" And my heart yearned over those, who, in the petty annoyances to which most females are subjected, lose their sense of religious enjoyment, and by a clouded brow and depressed spirits, exhibit a sad illustration of the powerlessness of their religion. God in all things — yes, my dear sister who may read this page, *God in all things* is the elixir of woman's lot; sweetening every sorrow, supporting under every trial, strengthening under every annoyance, and shedding its fragrance over our daily pathway. As mistress of a household, as mother of a large family, as constantly performing the patient watching required of woman, with the relinquishment so frequently demanded of things most congenial to her taste and disposition, what but the proper appreciation of the command, "*Whatsoever ye do, do all for the glory of God,*" can yield uninter-

rupted happiness? What but this command, (which is in reality a most gracious privilege,) can redeem from the feeling of littleness, the thousand petty demands which are constantly made upon us? Should we so often hear complaints of want of time to attend to religion, if we fully understood that *all duty was religious* — that any and every duty imposed upon us by the providence of God, was the one in which we could find him, and enjoy the sweetness of his approbation? The domestic avocations, to some minds so peculiarly repugnant, can not only be sustained, but are actually ennobled by the consideration that this is work placed before us by our heavenly Employer; and that which he has provided for us, shall we not do? Ah! well did quaint George Herbert sing:

“ All may of God partake,
Nothing can be so mean,
Which with this tincture, FOR THY SAKE,
Will not grow bright and clean.
A servant with this clause,
Makes drudgery divine:
Who sweeps a room, as for Thy laws,
Makes that and the action fine.”

As the Guide is more particularly devoted to *experience*, perhaps I ought to extract from another publication the exercises of my own heart, while passing on to the attainment of the mind that was in Christ — in him whose motto was, “I came not to do mine own will, but the will of him who sent me.”

“When altered circumstances, and the sickness and death of some near to me, rendered withdrawal from public, and the performance of home duties imperative, I could not understand the dispensation. I had taken so much pleasure in doing good, and had been so foremost in societies and schools, that now, to *do nothing*, was painful in the extreme. I thought myself calculated for a wider sphere of usefulness, and felt that I could easily have borne the loss of affluence and position in society, if God had only allowed me to work for him. I felt a sort of contempt for the household avocation now necessary, considered some employment quite derogatory to my intellect, and shrunk from taking any pleasure in the discharge of these duties, *because they were not religious*. How kindly did God bear with me, removing by degrees the veils which hid my *motives* from my sight, and revealing, as I could bear, the truth, that self, *self*, was still an undethroned idol. He brought me to see that the sum and substance of religion consisted in being able to say, ‘Thy will be done!’ and thenceforward, to the attainment of

this great object, were devoted all my energies. God smiled on the endeavor — my belief in a special Providence was vivified — I saw God in every event, his will was revealed in each successive dispensation. Nothing seemed trivial — nothing was unimportant. At times, I shrunk from thus combining Deity with things of earth, but the command, ‘Whether ye eat or drink, or *whatsoever* ye do, do all for the glory of God,’ sustained me, and I pressed on. To others, my mind may have seemed subdued and broken down to its narrowed sphere; but I was self-conscious of an energy, nay, a divine energy, which bore me unceasingly along. I found it required a greater fixed determination to act or suffer as the will of God imposed, than it had done, in former time, to attract the notice of my friends; and I fully understood and believed the following remarks of Prof. Upham: ‘that the beggar who strolls from door to door, and who solicits and receives his scanty pittance from those he meets, may really exhibit an energy of purpose, unknown and unhonored though he may be, which, in other situations, would have led to admiration and fame. The poor man, who, from the situation in which God has placed him, is obliged to spend his time in the discharge of some menial office, as he repeats from dawning day to setting sun the ceaseless round of his labors, may exhibit an energy of purpose, as real and as great as that which has characterized the most devoted missionary in foreign lands. And though no human eye may regard him, no human tongue may applaud him, he may be as acceptable in the sight of God.’ Viewed in this light, irksome duties became pleasant — God enabled me to bear his imposed burdens humbly, willingly, rejoicingly, and I constantly proved that ‘a sanctified cross is a store-house of spiritual blessings.’”

I have written to you, dear brother, a much longer, and a very different letter from that which I had intended at its commencement. Such as it is, however, I shall send it. Permit me, in conclusion, to say to my female readers, (and I know it is speaking very lowly,) if your children are troublesome, if your servants are perverse, if you are to any degree cut off from outward advantages, remember these are the trials imposed upon you for your growth in grace. God has determined the bounds of your habitation, and asks you now to learn the lesson of habitual self-denial,

“And there is no road
Which leads us daily nearer God.”

Do not hesitate to say, “This is to teach me patience; this is to turn me away from sublunary good; this is to lead me to depend entirely upon

God." Do not fear that this constant recurrence to the will of God will degenerate into irreverent familiarity, but view it as your happy privilege thus to see *God in all things*, and "whatsoever you do, to *do it to the Lord*." E. M. B.

Tuesday Evening, Sept. 19, 1848.

For the Guide to Holiness.

HOLINESS PROMOTES CHRISTIAN DILIGENCE.

THE principles that enter into the formation of the Christian character, in its incipient state, are the same that exist through all its progressive state, and which maintain and support it in its state of maturity. The difference of character presented by the Christian in different stages of his experience, is the result of his growing in grace, perfecting holiness in the fear of the Lord, and thus more fully developing the principles on which he started in the divine life. A degree of grace awakens, a higher degree of grace justifies, and a still higher degree sanctifies. But it is all grace — augmenting till the whole man, inward and outward, is brought under its sway. The Scriptures illustrate this point by reference "to babes in Christ," to "little children," to "young men," and to "fathers." Many things which the little child is unable to do, or does only very imperfectly, the fathers actually accomplish in a high degree of perfection.

Repentance is the gift of God, and should be regarded not as a bitter cup, but as a great blessing. There can be bitterness only in sin. And while the blessing of repentance is offered to the sinner, it is an essential element of true holiness. It is laid down by the apostle as being one of the "first principles" of the doctrine of Christ. When this blessing is received by the sinner, and it has a deep and fixed lodgment in his heart, the first step is taken in the way of holiness. But being alive to his unsaved and wretched condition, he is too much taken up with his own personal salvation to think of glorifying God; and his penitential cry is, "God be merciful to *me* a sinner." He strives to enter in at the straight gate, and day and night hungers and thirsts after righteousness. Thus this salutary principle of life infused into the soul, produces diligence and appropriate action. But there is no devotion to God, for all the powers of the soul are fast bound in chains of spiritual death. The cry is, "O, wretched man that I am, who shall deliver me."

When delivered and regenerated, all its renewed energies are devoted to God. Righteousness, peace and joy in the Holy Ghost, now have possession of the heart. They govern his conduct and lead him to the most careful observance of all the duties of the Christian. He now stands on other ground than when a sorrowing penitent. The principles of holiness are greatly multiplied, and each one has a stronger hold upon the whole man. He is consequently under a stronger divine influence, and to the extent of this influence, is devoted to God. As the will of God is made known in the Scriptures, that divine volume is carefully studied day by day, and the whole life is devoted to keeping its precepts. The great secret of the Christian's success in the divine life is found in his making it a matter of principle — of inflexible duty — to keep all the commandments of God. This truth should be indelibly engraven upon the heart, and sedulously practiced in all the affairs of life. Most persons professedly Christian, have general and indefinite notions of duty, such as a half-informed and stupid conscience may dictate, and consequently, their lives little accord with the commandments of God. In the Bible, there are not only general principles of duty laid down, but specific requirements are made, and to perform them we must be vigilant and active. "If ye love me," says the Savior, "keep my commandments. He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father; and I will love him, and manifest myself to him." This is the life, the practice, and the enjoyment of religion.

The beloved John writes to his children, "And hereby we do know him, if we keep his commandments. He that saith, [by word or profession,] I know him, [or enjoy religion,] and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his words, in him, verily, is the love of God perfected." Evangelic obedience, not angelic or Adamic, is what is contended for. The love of God is exceeding broad, and the particular duties it enjoins are not one, but legion. To perform them, we must have more than mortal strength, we must be endued with power from on high. After God has regenerated our hearts, we must remain steadfast, immovable, always abounding in the work of the Lord, or we shall not observe all the commandments of God, our religious life will decline, and the world will take the place of God in the heart.

This is the obedience the justified should yield to God; and though acceptable through the blood of the atonement, it is perfect neither in its nature nor degree. It is not perfect in nature, because the body of sin, or the carnal mind, or, as some express it, the "life of nature," is

not entirely destroyed, and is infused into it to some extent, and renders it imperfect. Love is the fulfilling of the law, and because the heart is not made perfect in love, its obedience cannot be perfect. A stream perfectly pure, cannot flow from an infected fountain. Love may be fast working the destruction of the body of sin, but all the exercises cannot be perfect in nature so long as they are infected in the least with carnality. Pure love is of God, wherever found, and of itself considered, must be perfect in every respect ; but when it is contending for the dominion of the heart, with depraved nature, perfect love and obedience cannot be rendered by the heart to God. It is not perfect in degree, because the heart is not entirely sanctified. All the heart, mind, might and strength, is not brought under the power of love. When this is done, the heart glows with a love that is deep, pure and constant. Love is the sole law of the creature's being. The soul is healed of all its maladies. God has strengthened it according to the riches of his own glory. " Being now made free from sin, and become servants to God, ye have your fruit unto holiness," says the apostle.

Will it not now be expected that this new creature's external conduct will correspond with his new character ? And will not his diligence in the service of God, with his acquisitions of spiritual strength, be greatly increased ! The relation of the sanctified to God, and to the world, is very peculiar, and its striking characteristic is its simplicity. The soul has found God, and is satisfied with his fulness. As its capacity enlarges, it draws nearer and nearer to God, and is ever filled with his fulness. It finds in him a strong tower, and a quiet home. The soul is no longer contending its way to him, opposed by the power of sin at every step. The struggle is over now — the victory is won, and the soul is at rest in God. Of this rest the justified know only in part. God's presence is the soul's sanctuary, and the " holy of holies " its dwelling place. Strong faith unites the soul to Deity, and, passively, it moves as influenced by the Infinite.

It is in this sense the expressions " passively active," in the writings of Madame Guyon, and " interior stillness," in Upham's *Interior Life*, as well as others of similar import, have a correct and an important meaning. God is the Christian's dwelling place, and away from him, the Christian can do nothing successfully in his cause. If we would be co-workers together with God, we must be united to him. If we would devote all we are to his service, every power and faculty of the soul must be strengthened, and directed, by being " joined to the Lord." Almighty power then gives energy to efforts that would otherwise be powerless. The soul itself being at rest in God, can consist-

ently give attention to the wants of others; and being qualified by its union with God, is prepared to do them good.

The principles which we have laid down lead us to conclude that the activity and diligence in the divine life of the sanctified, will be greatly increased, and the example of the most holy demonstrates the accuracy of the conclusion. Who among the primitive Christians, were more active than the apostles, and who were more holy? Who among the moderns were more bold and unremitting in their labors than Wesley, and Fletcher? Who have enjoyed a stronger union with God? After a review of all his travels and labors, the language of Ashbury was, "but O, perpetual motion!" Richard Watson lays down the proposition that ceaseless activity must be an attribute of God; when sanctified, —made partakers of the divine nature, shall we be inactive, and pass a solitary life? Obedience to all the commandments of God, without which holiness cannot be maintained, requires not only much prayer and communion with the Holy One, but much laborious action, and unremitting diligence. It is proper that the unsaved, but repenting sinner, should think of but little else than his own salvation; but we expect that the regenerated will be diligent in business, fervent in spirit, serving the Lord, because they have received a far greater measure of the Holy Spirit; and that the sanctified, who are filled with all the fulness of God, will be still more engaged in the same work. It is good to be alone with God; and seasons of atonement are necessary to the maintenance of the divine life. God must be enjoyed, but God is in his work, carrying it forward, and it is his will that we should enjoy him more fully there. If we are the sons of God, we are led by his Spirit, not kept at rest; and often while in the way of active duty, we find ourselves enjoying the sweetest communion with our Father.

H. H. M.

A G E M .

The flower beheld the star above,
And longed to reach its airy love,
But longed in vain. A dew drop fell
Into the rich and fragrant bell;
And then the star was imaged there,
As though it dropped from upper air,
And glancing down from heaven had come
To seek on earth a kindred home.

EXTRACT OF A LETTER FROM PRESIDENT PECK TO THE EDITOR OF
THE CHRISTIAN MESSENGER.

I HAVE long felt a strong anxiety to address a few earnest words to your readers, on the subject of personal holiness. This has become the all-absorbing theme of my heart. I see its beauties and its obligation in a stronger light, as my humble experience advances. I know the torture of a divided life; I sympathize deeply with those dear brethren who are vacillating between hope and fear, whose religion is a religion of war with unsanctified self—of victories over the flesh, which have need to be repeated as often as its excitements rouse it to resistance against God, and holiness, and heaven. And I thank the Lord I am able to say I know the efficacy of “the blood of Jesus to cleanse from all sin” — to *remove*, as well as triumph over “the carnal mind, which is at enmity with God.” I have found out, by blessed experience, the difference between “*love*” and “*perfect love*,” “*sanctification*” and “*entire sanctification*.” O that I could say a word that would, by the aid of the Holy Spirit, be the means of convicting some, at least, of my brethren and sisters of the safety of hungering and thirsting after righteousness — of the necessity of “a clean heart.” The imperative duty of rising to the enjoyment of “the mind that was in Christ.” This duty *must be felt*. Conviction for holiness used to be common in the church. Why should it not be so again? Our own hearts convict us. Our knowledge of the past convicts us. The Word of God convicts us. The Holy Spirit convicts us. The state of the church, the suffering, perishing condition of the world, convicts us. And yet, how many complain that they feel no special conviction upon the subject of holiness. What can be more alarming than the fact that men are not alarmed when the most beseeching cries of humanity, and the most terrible exposures of the soul, fail to arouse them? O Lord, speak to these spirits again. Alarm, excite, melt the church, until she shall cry out from the very depths of her soul, for *purity*, for holiness, for God.

How should I rejoice to be the means of leading a single one of God’s dear children, who is panting for full redemption, into the purple current of the Redeemer’s blood. This, and this alone, can

cleansed from all sin. It is near, exceedingly near, to all such as groan to be set free. Faith will throw the spirit into it, and there it is cleansed in an instant. And who shall refuse to believe for a fullness, since it is only thus that we can fully know Christ? Who will refuse to believe, since Jesus permits us to believe — asks us to believe — commands us to believe, and is never so well pleased with us as when we believe? God help us! We surely can — we must believe, that *now* the blood is *sufficient* to cleanse us — *even us*, just as we are — that it *will* cleanse us now, just as we are — that it *does* cleanse us now, just as we are, from all indwelling sin. This done, and the work is certainly wrought. God will honor his own. Christ will respond to faith in his atoning blood. The Holy Ghost will answer the demand he himself has inspired.

But I cannot enlarge. These few hints may be blessed of God to some soul who shall duly appreciate them and proceed at once to act upon them.

Who shall it be? Let eternity tell.

THE value of Christianity has never been fairly estimated by mere philosophers. There is a grandeur in its principles fully perceptible to the humblest being who feels their influence, but latent to him who knows them only speculatively. The religion of Christ develops the only true "association" that can exist among mankind. Reviving in each individual principles tending to harmonious action, it gives all the elements necessary to form a perfect community. Its action is wholly integral. Perceiving the errors and follies incident to the present order of society, philosophers have devised various modes as substitutes for it, but in these modes one great principle has invariably been overlooked. The attempt has always been to modify the passions and actions of men by different methods of combining them together — making the good qualities of one to neutralize the bad of another, thus forming a compacted whole. How far superior is the gospel plan. It takes each individual, purifies him of his faults, bestows upon him gentleness, charity and true motives to act justly; and by the association of such as these, creates an order of society perfectly adapted to the wants of man.

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 13.

THE LOVE OF GOD EXCLUDES ALL IDOLATROUS LOVE OF HIS CREATURES.

It is one of the directions of the apostle John to Christians, whom he addresses as *little children*, that they should keep themselves from IDOLS. — 2 *John* 5 : 21.

The term IDOL, in its original sense, is the name for those false gods, to which human blindness and unbelief have given an outward form, and have set up and worshipped, instead of the true God. In its secondary or figurative sense, it is the appropriate name of any object or person, which attracts and concentrates upon itself any affection or any degree of affection, which belongs to God.

2. It is worthy of notice, that the ennobling principle of *love* is the basis of idolatry, as well as the basis of true holiness. But holy love, or love, in the true sense of the terms, is always right. Idolatrous love is always *wrong* love — wrong either in its place or its degree.

3. Objects, which may easily become idols, surround us on every side. They are sometimes said to be innumerable. And if that be too strong an expression, it is certain that they are limited in number only by the capacity of inordinate love. This beautiful world,

beautiful even in its ruins, which was originally designed to be the temple of God and of his worship, has become one great Idol Temple. A man's idol may be his property, his reputation, his influence, his friends, his children, those who are bound to him by the ties of natural affection, and even those who are united by religious attachments, and all other persons or things, which are capable of being objects of affection, and which can attract that affection in an inordinate degree.

4. Am I an idol worshipper? This is an inquiry which comes home with tremendous import to all men. It is not too much to say, perhaps, that a divided heart cannot easily answer it. Because a divided heart, by the simple fact of its division, which perplexes the action of the judgment, cannot readily understand its own position. Him, whose heart is fixed to serve God alone, God will teach. To such an one, whose "eye is single," God gives the true light — and he understands the dangers which surround him.

5. In determining whether we are under the influence of idolatrous tendencies and affections, we must always remember, that the true life, the living and life-giving instinct of holiness, can never deviate from its straight path, but in the flashes of its flaming progress points upward to God, and to God only. The holy heart has but one law. And the subjective or inward law of its life it expresses and lives out in the exterior action. The needle does not more truly turn to the pole, the planets do not more steadily and truly turn to the solar centre and revolve around it, than the holy heart turns to God and revolves around him. If it is conscious, at any time, of any *centrifugal* influence, that is to say, of any influence which is calculated to make it fly off from the great Centre, then there is something which is taking a position and influence as an *idol*. When the heart is exempt from idols, there is no such disturbing and retarding consciousness as this. On the contrary, every thing is free, easy, unembarrassed in its movement. In its exemption from every thing but holy love, which is its life, it is not possible for the soul to discern any tendency, which is at variance with, or which perplexes the tendency, which is innate and essential in all *holy* beings, towards the great central Life, namely, God himself.

6. On the other hand, any attachment which is misplaced, or is inordinate, is a weight upon the soul. Under its influence, the mental

consciousness misses that lightness and upwardness of movement which it recognized before, and feels a perplexity and heaviness of action, which is not more obvious than it is embarrassing. In the illimitable space, the planets move on swift and unobstructed in their immense course, because God, who is their mighty Guide and Supporter, prepares the track for them. God is not more the God of nature than he is the God of the living soul. He prepares the track of the soul, not so much by displacing outward obstacles, as by preparing the soul itself; and when, by his divine agency, it is dislodged of its idols, its flight is free and unembarrassed to himself.

By marking closely these contrasted states of the soul, we shall be likely to know whether we are under the influence of idols or not.

Man's spirit hath an upward look,
And robes itself with heavenly wings;
E'en when 't is here compelled to brook
Confinement to terrestrial things.

Its eye is fastened on the skies,
Its wings for flight are opened wide;
Why doth it hesitate to rise?
And still upon the earth abide?

And wouldst thou seek the cause to know,
And never more its course repress,
Then from those wings their burden throw,
And set them free from worldliness.

Shake off the worldly cares that stay
Their energy and upward flight;
And thou shalt see them make their way
To joy, and liberty, and light.

A. K.

It is not so considerable in a Christian what his judgment is, as what his temper is.

The greatest, truest nobility, is to be a servant of God. He is nobly descended who is from above.

For the Guide to Holiness.

EVERY THING A HELP IN THE DIVINE LIFE.

NO. 3.

CARES AND LABORS.

THE money-making man turns every thing into gold. With the same pains-taking, watching, perseverance, oneness of aim, readiness to sacrifice personal ease and comfort, the same diligence in the use of all appropriate means, with constant draughts on the bank of faith, the Christian may turn every thing into gold. See "the believer's inventory," 1 Cor. 3, 22: "For all things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." "God will press every thing into the service of his followers." "He will cause every person, as well as every thing, to work for your good, while you love, cleave to, and obey him." Life, with its continual cares and labors, is yours. That is, all that goes to make up life, (and with most of us, toils and cares make the principal part,) is designed and adapted to promote our growth in grace, and is given for this very purpose. These cares are a salutary discipline for the mind and heart. They develop the powers which God has given, and probably aid in fitting us for some higher service in another life.

From the time a soul is converted, the heart of infinite love is intent on its sanctification; and he represents himself, in this rich verse, as bringing heaven and earth, things present and things to come, to bear on that one point. If it were not so, would he not take us at once to heaven, where there is every thing to make and keep us holy? Most Christians seem to think that the whole voyage of life is against wind and tide; but no: "They that be for us are more than they that be against us."

"But," says the desponding Christian, "my circumstances are peculiar." No doubt they are — everybody's circumstances are *peculiar* — every one has difficulties and hinderances, known only to himself, and to that Being of infinite wisdom, who orders all. But would that dear Friend, "who has borne so much for us, that it is quite evident he would willingly take all the rest of our burdens," would he lay any unnecessary load upon us? People talk about *circumstances*, as if they were omnipotent. Is not God stronger than circumstances? He who has

arranged every thing for us, can control every thing. If Christians would cultivate the habit of looking less at their peculiar difficulties, and more at the grace which is offered to enable us to surmount them, they would be great gainers. While Peter kept his eye on his master, he walked upon the water safely, but when he looked down at the waves, he began to sink !

It is common to hear mothers, who have the cares and duties of a family upon them, complain that they have very little time to take care of their hearts. "There is always so much to do in a family — there really seems to be no stopping place — no time to think." Your Father knows it. He knows how pressing are your cares and labors ; he knows all about your fatiguing days and watchful nights. Our sympathizing Savior knows very well what it is to be exhausted with toil every day. He remembers how he felt, when, "being weary, he sat thus on the well." No mother ever spent the night more willingly in watching over her sick children, than did the Savior in praying for his. Yet he must have felt afterwards just as we do — weary and faint. Yes, he can sympathize with you — what is more, he can help you. And if you *really wish it*, he will — he does.

"But," it is objected, "God sanctifies his children through the truth; now the daily duties of life press upon me, so that I can find but very little time for reading the word and prayer. The truth cannot benefit me much, for I do not bring it to bear on my mind long enough at a time, to produce any effect."

Are you really a Christian — wholly devoted to God ? If not, then, no doubt, these things will hinder you. Poor "Mr. Ready-to-halt" found every thing a hinderance ! Those who are trying over and over the old experiment of serving God and mammon, will find their course attended with the usual perplexities. It is perfectly easy to serve either, but misery to try to serve both. Perhaps some, who hope they are Christians, are attempting to unite the service of God and the world, without being exactly aware of it. They think they love God, and they intend, *in general*, to please him ; but they do not make thorough work of it. In some things they please themselves, their friends, and the world, without reference to the approbation of God. Perhaps they are small things — such as would not be generally noticed, and not likely to bring their Christian standing in question. But this makes no difference ; the real state of the heart is as truly indicated by small things as by great. There is no *abiding peace* for such persons. If you begin to indulge self, there is no knowing where to stop ; your cases of conscience will multiply, your mind will get confused, and your ideas about

right and wrong become less and less clear. There is but one satisfactory course to pursue — the only safe and comfortable one — and that is, to choose whom you will serve; and, having made your choice, serve him with your whole heart, in small things as much as in great.

Now, the more we do for a friend, the more we love that friend. The mother's love for her family is nourished by all she has to do for them, quite as much as it is in those pleasant moments of relaxation, when she gives herself up to the enjoyment of their smiles and caresses. If this be true, the more we do for God, the more we shall love him. We may thus dignify and ennoble the ordinary business of life, and make it, as it doubtless was designed to be, a means of grace. If we make each act of our lives an act of devotion, then the more we have to do the better. Like pleased and happy children, we shall go from one thing to another — doing this, and that, not because it must be done, and we must do it, nor because somebody requires it of us, but because it is the particular way in which, just now, our heavenly Father permits us to express our love to him. Yes, let each act of our lives — the small as well as the great — bear expression of our love to God! He who does so much for us, without any agency of ours, could easily do it all, and would, undoubtedly, if it were not better for us to have something to do.

Observe that mother, busily engaged in her domestic affairs, and her little daughter, as busily watching her. "Mother," she says, "let me help you." Her mother gives her something to do, not because she needs her help, nor because she thinks the child will really be any assistance to her, but only to afford employment to her faculties and affections. On the other hand, the little one gives us a pretty fair picture of the way God's children often serve him. She begins with great alacrity, but is soon tired — makes a plenty of mistakes — wants to do every thing in her own way — thinks her petty services of great consequence — is very busy, yet accomplishes nothing! Still, if she is all the while really trying to help her mother, the reaction on her own feelings is favorable. But what should we think of that child, if at night she should say, "I have had so much to do for my mother to-day, that I have had no time to love her?"

People are apt to feel that if the cares and labors of life do not necessarily hinder the Christian in his course, they are at least unfavorable to religious enjoyment. It would seem so, and yet there are many examples to the contrary. We see more happy Christians among the poor than among the rich. The story of the servant girl is familiar.

She gave a practical commentary on the text, "Pray without ceasing," by turning every piece of work she had to do, into a prayer; "And so," said she, "the more I have to do, the more I can pray!" Should all Christians, in addition to a general determination to do every thing to the glory of God, adopt this practice, they would find much spiritual enjoyment in the midst of the labors of the day. But the soul must be in the right attitude; it is easy to whisper often to the Savior when we are leaning on his bosom.

The occupations of some are of such a nature as to demand their whole attention for many hours each day, and they are troubled because their minds are so exclusively occupied with something which is not religion. It appears to them that God should be in all their thoughts. But what is religion? Love to God. It is expressed partly by acts of direct communion with him, and partly by active service. The active service, whatever be its nature, if it be what he has given us to do, and be performed in the *spirit of devotion*, is just as acceptable to him as the acts of direct communion. Nor need it interfere with real religious enjoyment. Real happiness consists in being in perfect harmony with God on all subjects, at all times. The truly happy Christian has but one question to ask: "Lord, what wilt thou have me to do?" Hours devoted to prayer, and praise, and searching the Scriptures, are sweet when his Father gives them, but if something else be assigned to him, less agreeable in itself, he engages in it with alacrity. Madame Guyon says,

"Well pleased a prisoner to be,
Because, my God, it pleaseth thee."

What a beautiful reason for being pleased with every situation, and with every occupation, which He assigns us! Let us engage in the duties of our calling, whatever it may be, with this cheerful and contented spirit, happy in the thought that we are about our Father's business; then it will never be a snare to us.

We often ask that God would bless all the dealings of his providence to us. This amounts to a request that he would cause all the business of life to promote our spiritual welfare. Perhaps all Christians offer a prayer like this, from time to time; but, either they do not consider what is implied in the request, or they do not expect it will be granted. If they did, they would not talk so much about their "unfavorable circumstances," but would feel it their privilege to rise above them.

An aged pilgrim said, not long since, "I have always been poor — always had to work hard — and have tried various ways of getting a

living ; but I never found my business any hinderence to my spiritual progress. I could always pray, if I was ever so busy — it never made any difference." Such has been the experience of this happy disciple through a long life of toil and hardship. There are many who can bear similar testimony. They are persons of strong faith. They throw themselves upon some such assurance as this : "Thou wilt keep him in perfect peace whose mind is stayed on thee." They plead the promise, and then go forward *confidently expecting* it will be fulfilled in their case, and of course, it is. Then they thank God, and take courage, and expect he will bless them in every way — and he does.

John Newton said, "If God should send two angels into this world, one to rule an empire, and the other to sweep a chimney, they would not have the least choice!" Let us learn to render, like them, an unquestioning obedience — doing whatever He gives us to do,

"With a glad heart and free."

Let one thing be with us as truly an act of devotion as another. "Whether therefore ye eat or drink, *or whatsoever ye do*, do all to the glory of God.

S. J.

For the Guide to Holiness.

THE RELATION OF QUIETUDE AND ENERGY.

(See the "*Life of Faith*.")

"Quiet from God! It cometh not to still
The vast and high aspirings of the soul;
The deep emotions which the spirit fill,
And speed its purpose onward to the goal!
It comes not in a sullen form, to place
Life's greatest good in an inglorious rest;
Through a dull, beaten track, its way to trace,
And to lethargic slumbers lull the breast:
Action may be its sphere,
Mountain paths — boundless fields,
O'er billows its career;
This is the power it yields."

"Do you not find a state of sanctification, Sarah, rather opposed to a life of active energy in charitable and other duties demanding energy?"

“What can have induced so singular a question, Lydia? a question which resolved to its simple meaning, is, ‘Do you not find a state of entire conformity to the will of God inconsistent with the discharge of that will?’”

“It certainly seems discrepant as you state it, Sarah; but there is a difficulty on this subject floating in my mind, and you know you advised me to reduce all such thoughts to tangible and expressed ideas, in order that they might be refuted if fallacious, or explained if really existing.”

“I did, Lydia; so tell me the data from which you derive this conclusion.”

“First tell me, Sarah, which Christian grace appears to you most in accordance with a truly sanctified nature?”

“In a *fully* sanctified nature, every Christian grace occupies its true relative position. But if you mean to ask me which is the grace that furnishes to an observer the most decisive and satisfactory test of religious character, I would answer, *that of a meek and quiet spirit*. Think of the friends in whom, in relation to this experience you have most confidence, and tell me if you do not see this grace show itself distinctly even in the countenance and outward manner, so as almost to compel belief?”

“I do, and it invariably attracts my attention and my love. But let me ask, why are we to consider this a more decisive test than any other—joy for instance?”

“Because, as true religion is a thing not fragmentary but continuous, not coming and going at separated and distinct intervals, but existing always, moment by moment, so we need a test of character that is also perpetual; one which is a permanent, ever-living and ever-present expression of that which exists within. Now joy arises on the occasion of joy, sorrow on the occasion of sorrow, gratitude on the occasion of gratitude, and these occasions may be more or less frequent. But there is no day, no hour, no moment which is not the occasion for the proper exercise of a meek and quiet spirit.”

Lydia looked inquiringly, and Sarah proceeded.

“This arises from the fact which is so obvious as to be self-evident, that God’s dispensations, spreading themselves over every successive moment of time, are perpetual, never ceasing. These dispensations, which always involve and express a portion of the divine will, obviously require, considered merely as expressions of God’s will, a corresponding state of mind, equally perpetuated from moment to moment, equally increasing. And this state of mind must be that of meek and peaceable

acquiescence. And accordingly, those who possess this trait, and who in possessing it show the heaven-born nature of their religion, may be said in a special manner to obey the Savior's command, 'Let your light shine.'"

"Well then, Sarah, it does appear to me that this meek and quiet spirit is inconsistent with much energy of action."

"I am willing to admit that this quietude, or to speak of its root, this faith, is not favorable to hasty and unpremeditated action — is not favorable to impetuous and violent action — is inconsistent with anxious, troubled, and distrustful action; but I do not see how it can be said, with any good reason, to be unfavorable in any of its bearings, with right action — such action as God approves. On the contrary, analogy, and reason, and examples, prove that energy of action is entirely consistent with quietness of spirit."

"I confess, Sarah, that *quietness* and *quietude* are always associated in my mind with a sort of Turkish fatality, and I shrink from this apathy as contrary to the active zeal which my Bible commands."

"And you do well to shrink from such a state; but why confound the meek and quiet temper of mind which is based upon religious faith, with that inertness or stupidity which is found to exist in connection with physical and even moral causes. It is an abuse of the term so to connect it. Jesus Christ was the great example of a quiet spirit. It is this trait of his character which is particularly indicated in the prophetic passage of Isaiah, where it is said of him, 'He shall not strive, nor cry, neither shall any man hear his voice in the streets.' And still more strikingly, where it is said, 'He was oppressed and he was afflicted, yet he opened not his mouth.' Yet he went about doing good to the souls and bodies of men, and while he teaches us that a meek and quiet spirit is, in the sight of God, of great price, he commands us to 'do good unto all men as we have opportunity,' and to 'continue instant in prayer.' There must, therefore, be a strong relation between quietness of spirit and energy of action, and perhaps it would be well for each of us to determine in what that relation consists."

"I know, Sarah, that you have thought much on these momentous subjects; will you aid me to understand them aright?"

"Your difficulty may arise from a misemployment of terms, leading you to confound together things not necessarily united. While quietness of spirit has been your expression for Oriental apathy, it is more than probable you are confounding energy of action with violence of action, while in truth they are quite distinct. The truly strong or energetic man is a strong man generally as well as specifically; he is a strong man on all

points ; he has an internal foundation of strength which gives strength to every thing. The violent man, on the contrary, is strong in some things, and weak in others ; and the consequence is that strength in a certain direction being unregulated and unrestrained by strength in another direction, naturally becomes violence. Violence may therefore be regarded as strength unregulated, strength in convulsion, strength in a state of disease ; which in reality is weakness, and oftentimes very marked and deplorable weakness."

"I think I have made some such mistake, and begin to see that energy need not be violence, any more than quietude is lethargy. But you said that you could prove by analogy that energy is the product of faith — what did you mean ?"

"I mean that this view is sustained by the analogy of natural faith ; that is to say, by the corresponding law and facts in natural faith. It would be difficult to point to any arduous enterprise among men which has been brought to a favorable issue, without some degree of confidence or faith ; faith in the rectitude of their principles, faith in their personal resources, faith in the practicability of their objects. That faith is an enemy to debility — that faith gives power, the history of mechanical inventions fully proves. Have not the labors of those to whom we are indebted for many of the most astonishing results in the mechanic arts, and in the sciences, been perseveringly prosecuted under circumstances of want, of opposition, or ridicule ? What was the secret of this remarkable perseverance, of this great energy ? Whatever incidental circumstances may have existed, it is certain that one great element of their perseverance was faith. This was the secret of their indomitable strength. And on the other hand, it is equally obvious, whenever we carefully notice the conduct of men around us, that as soon as faith fails, energetic action fails. The want of natural confidence is attended by the loss of natural energy. This is the general, perhaps the invariable result."

"And I am to understand that is the same in religious as in natural things ?"

"Precisely ; religious faith gives birth to religious action ; that is to say, to those kinds or forms of action which depend upon religious principles ; and the energy of the action corresponds to the degree of the faith. Of the long list of those who have lived and died in this faith, there has not been one who has lived a sluggard ; not one who has lived, or wished to live in the indulgencies of the victory without *being willing to endure* the perils of the conflict. But here you must remember that the life of faith calls us to *that action which the will of God*

imposes, and not always and not necessarily to that action or suffering which attracts the notice or the admiration of mankind. The man of true energy does the thing, be it more or less, be it this or that, which the will of God requires him to do ; and though no human eye may see him, no human tongue may applaud him, he may be as acceptable in the sight of God. The man in the ordinary situation in life, who as a man and a citizen, as the head of a family and a member of the church, is called on every hour to respond to some new claim of trial or of duty, and who in meeting these claims is summoned continually to the exercise of faith, of reason or of patience, may really possess and exhibit all those requisites of character which in other situations would have made him a Paul or an Apollos, a Howard or a Schwartz. And favored as we are in our denomination with the rich experiences of Lady Maxwell, and Mrs. Fletcher, of Hester Ann Rogers, and Mary Burton Cryer, we need not regard our own sex as exceptions. I rejoice to believe that many a female in the retired vale of domestic life, exemplifies in her daily walk and conversation the same power of divine grace ; and on whom, though now unknown to the world, the righteous Judge will in that day bestow a martyr's crown. Think not

“ — who to that bliss aspire,
Must win their way through blood and fire ;
The writhings of a wounded heart
Are fiercer than a foeman's dart ;
Oft in life's stillest vale reclining,
In desolation unrepining,
Without a hope on earth to find
A mirror in an answering mind.
Meek souls there are who little dream
Their daily strife an angels theme,
Nor that the rod they bear so calm,
Shall prove in heaven a martyr's palm.”

“ In this discussion, dear Sarah,” said Lydia, “ I am very willing to be convinced ; but indeed I cannot, if I would, deny but that such quietude as you speak of, may be consistent with such energy as you speak of.”

“ And then I will go still further Lydia, and say that the *highest energy of action cannot exist without quietness of spirit.*”

“ And how will you maintain so bold a proposition ? ”

“ I take the ground that this state of mind implies necessarily the existence of a secret or hidden energy. It is obvious that there can be no true and abiding quietness of spirit without entire *self-control* ; and such self-control which is one of the highest results of moral and religious

discipline, implies the existence of a high degree of mental power. Therefore, quietness of spirit, when it results from Christian principle, is really a great exhibition of inward energy ; and the man who is meek and quiet in spirit because he *has power by divine grace to command his spirit*, is really a strong man. And the strength which is exhibited in securing inward subjection will exhibit itself on other occasions, when they arise. He is precisely the man from whom great active or practical results may reasonably be expected."

"Not only does the analogy seem perfect, but the reasoning, I think, is conclusive, Sarah. But will you, to strengthen the view, adduce, if you can, some examples illustrative of the relation existing between quietness of spirit and energy of spirit?"

"A multitude of instances, those of every day occurrence, as well as those which are historical, would confirm the statement. Mark the men in common life — the farmer, the merchant, the day laborer, and those, who, in their toils and their poverty, are tried also in the furnace of affliction, and you will find true strength only where you find a mind that is deliberative and calm. Observe the men who are truly distinguished in courts of justice and in halls of legislation, and they will be found, with scarcely an exception, to be men that are deliberate, thoughtful, and calmly unimpassioned, except on those rare occasions when the manifestation of strong emotions may become a religious duty. History furnishes numerous illustrations. Columbus was a man of a self-controlled and quiet spirit, and evinced that self-possessed and delightful calmness of manner which is one of the surest indications of true greatness. Washington was a man of few words, of deliberate movement, of passions subdued and kept firmly under control ; but when he had once ascertained the course which truth and duty required him to pursue in a given case, he went calmly forward in its execution with a fixedness and almost immutability of purpose, which, without being hasty or violent, constituted the highest energy. And you have only to recur to your own historical knowledge of Socrates, Cincinnatus, Aristides, and others, to confirm the statement, that a self-possessed and quiet manner — a manner which may be said to conceal the mighty power which lies beneath it — is entirely consistent with the greatest energy of action. The men of the world understand this principle. In great emergencies, they consider it indispensable to obtain leaders that are self-controlled. It is sometimes the case, in the convulsions to which society is subject, that we hear among them the proposition and demand for violent agitation ; but it is worthy of notice, that they always regard it as a necessary preliminary of success, that he who takes the lead in the

agitation, he who agitates others, should himself be *above* agitation. They know well that the highest kind of power, that which alone is adequate to such an emergency, is found in those only who can perfectly control themselves."

"Examples confirm your view, I see, in respect to natural faith and quietness of spirit; but I would like you to refer, if you can, to those whom we are in the habit of considering as guides in a religious sense."

"Well, take our own Wesley; he whom God in his providence raised up and constituted the head of a new and efficient ecclesiastical organization. Called to act in a great variety of emergencies, to preach to the ignorant and the poor, to meet the learned in exciting controversies, to deal with men of all traits of disposition, to lay the foundation of a new and great religious movement, in the midst of dangers, hazards, and perplexities scarcely exceeded by those of the great apostle himself, he was every where characterized by a subdued and thoughtful equanimity, which only added beauty to the vast energy of his purpose and action: Look at Howard, the distinguished philanthropist. A person coming into the presence of that remarkable man, would hardly suppose that beneath that simple and childlike exterior, characterized by hardly less than woman's gentleness, there lodged a sound determination, strong as if God himself were embodied in it, which led him forth from country to country, from prison to prison, amid exposure and fatigue, amid diversities of men and varieties of climate, till he fell a glorious martyr to a purpose which might fail of being accomplished, but in a heart like his, would never be relinquished. The laws of true religious experience are always the same, and always productive of the same results; and time would fail to tell of Penn, and Fenelon, and Leighton, and Edwards, as illustrations of lives of unceasing action, beautified by a divine serenity and tranquility of spirit."

"But is the name of Fenelon to be classed with the others?" inquired Lydia.

"By some it is not; but this, to one who has reflected on them all, only proves the fallacious judgment of the world, nay, even of the religious world, on Christian character and characteristics. I do not think that Wesley exhibited more energy in pursuing the plans which marked him as an active agent in God's providence, than did the archbishop of Cambray in following that course which he knew would result in the withdrawal of the favor of Louis, and the loss of those high honors which were clustering round him. The one *acted*, the other *suffered* in accordance with the will of God. Wesley's quietude or con-

trol of spirit was shown, when, in obedience to the developments of providence, he relinquished his first intent of burying himself in the academic shades of Oxford, that he might make literary fame the object of his pursuit. He knew not, when he commenced his (apparently) lowly career, that that career would render his name a watchword to the nations of Christendom. When Fenelon, exiled, bowed in silence and retired to his diocese, was his quietude exemplified by inactivity, by lethargic repose? His eloquent pen, his labors among his humble flock, speak volumes in refutation of the charge. And while Wesley's dying words were, "The best of all is, God is with us!" Fenelon adopted the language of his Savior, and breathed, "Thy will be done!" The same divine principle actuated both; "What is the will of God concerning ME?" was their constant inquiry; and whenever, or however, or wherever God's providence (which is the exponent of God's will,) announced the answer, the same cheerful, happy acquiescence was evinced by both. Yes! and Molinos in his incarceration, and Fenelon in his exile, and Wesley in his labors, and Fletcher in his writings, exhibit entire co-operation with the divine will, and prove that they were partakers of the divine nature; and I should withdraw the homage which I now so fully yield to all of them, did I not believe that at the call of God they would have been equally willing to have exchanged their respective spheres—did I not regard them as standing in the position of perfect readiness to wait or move at the command of his unerring providence."

After a somewhat lengthened pause, Lydia observed,

"I recollect no man in modern times whose character has so perfectly harmonized in its favor all creeds, nations, and parties, as Fenelon's; and yet, I frankly confess that the association of his name with that of Madame Guyon, has unfavorably impressed me in regard to his religious views."

"Indeed! then in what light do you regard Madame Guyon?"

"Well, I know but little of her from actual study of her character and writings; but her name is generally allied to those of Romanist, visionary, and fanatic."

"Then you will be surprised to hear that I, from patient and untiring investigation into that character and those writings, consider her as Christian, evangelical, and intelligent, and one of the most striking examples on record of the doctrine of present and entire sanctification."

"But, Sarah, surely she was a mystic!"

"Perhaps you would find it a difficult task, Lydia, if I were to ask you to explain that term, which has been so freely applied to her."

Lydia remained silent, and her friend proceeded.

"To me, her experience seems to denote nothing more than that spirituality which must always be regarded as mysticism by the unregenerate or carnal mind. But as I wish you to know for yourself in what the mysticism of Madame Guyon consisted, I will place in your hands her life, as compiled by Prof. Upham. Instead of making a literal rendering of words, and thus retaining phrases and terms now obsolete, he has given an interpreted translation — has written as Madame Guyon would doubtless have written had she lived in the nineteenth century and been favored with Protestant advantages; excepting that in addition to the spirituality and intelligence which characterized her, the Professor's clear insight into mental operations has enabled him to give an analysis such as her untrained powers could never have achieved."

"And in this book, Sarah, shall I find her like Wesley, Edwards, and others of whom you have spoken?"

"Read and judge for yourself, and no longer allow your mind to be warped by traditionary prejudice; bow not to report, or friendship. Remember our fathers' sung:

'For we would rather never be,
Than dwell where mind cannot be free,
But bows beneath a despot's rod,
Even where it seeks to worship God.'

You will find her quiet spirit allowed her to defend her husband's property in a suit-at-law — permitted her to escape secretly from Paris when apprehending detention — was no bar to her concealing herself for months, when threatened with imprisonment — taught her to expend her time, her talents, her influence, her property, her health for the relief and instruction of all to whom in any way she could gain access. True, this same spirit imposed upon her full and free forgiveness unto all who had injured her — enabled her, viewing God as the controller of events, to acquiesce cheerfully in the trials and afflictions of her lot, and to endure, without a murmur, incarceration for years in the Bastille, separation from all dear to her, and banishment to a distant province for life. But I am even now transcending my intention; I did not wish to sketch for you her beautiful life. Again I say, read for yourself, and contemplate the union of energy and quietude, and mark well the relation the former bears to the latter; and may you, my dear friend, arise from the contemplation as others have arisen, and feel that you will willingly suffer the loss of all things to win Christ *thus fully*,

and realize that compensative richness in the prize which precludes all thought of rivalry."

"How beautiful within our souls to keep
This treasure, th' All-merciful hath given;
To feel, when we awake, and when we sleep,
Its incense round us, like a breeze from heaven!
Quiet at hearth and home,
Where the heart's joys begin;
Quiet where'er we roam,
Quiet around, within."

NEW YORK.

E. M. B.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

DEAR BR. IN THE LORD:—I was converted when quite young, (although I can hardly tell the time when I was without divine impression,) at the altar of the old Allen St. church. I heard the sweet voice of Jesus say, "Thy sins are all forgiven thee." I shouted aloud for joy, and said to a person, "O that I had a trumpet to sound it through all the world!" On arriving at home, I took my parents around their necks, and praised the Lord, until reminded that it was time to retire — it being quite late. I joined a class a few days after, and enjoyed those means of grace, until, by a train of circumstances, I was removed from the city and thrown into the society of those having but little spirituality. Thus by degrees I lost that pure flame of love which had been kindled on the altar of my heart, and like the children of Israel, became a backslider, apostatizing from the good and the right way, and continued going astray for some time. Now my lot was cast far from my spiritual birthplace, new scenes opened before me, again the good Spirit operated upon my heart, my eyes were opened to see my situation. I was miserable. At one time, I was in such a state of anguish that I almost wished for the earth to open and take me in. I began to weep and pray earnestly; yea, to agonize! A faithful minister was sent to preach in the place, and it seemed as if all he said was for me, that I might know my true state, although a perfect stranger. His text was, "Nevertheless, I have somewhat against thee," etc. — *Rev. 2: 4*. The arrow stuck fast in my heart, and was effectual in my recovery. I had to "repent and do my first works;" and as I used to pray three

times in a day, when first converted, now I prayed seven times in a day, and read the Bible on my knees, as I had been advised by a faithful and loving class-leader, (now I hope in heaven.) "The word of the Lord became a lamp to my feet and a light to my path," which led into the King's highway of holiness. The means of grace were highly prized by me; I loved to read Wesley's and Fletcher's works, and occasionally attended camp-meeting. One was to be held twenty-eight miles from my residence, and although many hinderances were in the way, I was enabled to attend. The Lord was there in much power; the friends of Jesus were brought to a *holy* nearness—it was good to be there. The meeting closed with deep solemnity resting on many. We left the ground consecrated to his service. Those who had accompanied me, departed another way. I was left to pursue my homeward journey alone on horseback; my heart went up in earnest prayer for divine protection, and the answer came in a glorious manner. It seemed that the Father, Son, and Holy Ghost, with angelic company, were all around me, communicating to my soul peace and perfect love—sanctifying grace. I hardly knew that I was on the earth; my horse seemed to need no guiding, and ere I was aware, stopped before my father's door. I dismounted, and ran into the house praising the Lord for perfect love! They seemed not to know what the matter was, although professors of religion. But, O, my soul was happy beyond description.

Fasting was observed by me frequently, and I went on as well as I could, and rejoiced in the God of my salvation, never for one moment doubting that *Jesus* had power, not only to forgive sin, but to "cleanse from all unrighteousness."—1 *John* 1:9. But having no congenial company, neglecting to testify, the witness was lost, or mislaid, if I may be permitted to use the word; circumstances were changed: I could not 'remain on my lees.' O, what weak, frail, imperfect worms we are! My heavenly Father kindly bore with my unfaithfulness, with much long-suffering and patience, permitting me, at intervals, glimpses of his love. The cares of a family, with various vicissitudes, often surrounded by them of little faith, became a hinderance to my spiritual advancement. Now the time arrived, for afflictions and judgments, to aid in accomplishing a great work! The half of my family were taken from me, with all my earthly property in a very short time. Then in the bitterness of anguish, my heart cried out, "All thy waves, and thy billows are gone over me. O Lord, spare to me my reason, for the sake of the remaining ones dependent on me." The prayer was heard and answered in a wonderful manner. Humble, quiet resignation came to my relief, and made me as a child. Soon, very soon, angels of mer-

cy were sent to my relief; the darkness of death was dispelled by the bright beams of the sun of righteousness, and soon my freed spirit was running and crying, "Life, life, eternal life." A holy man of God taught me again the way of faith — the same lessons I had learned in my early experience, now enabling me to reckon myself dead indeed unto sin, but alive unto God, through Jesus Christ my Lord. The blood of Jesus was fresher than ever before to my soul, in cleansing from all unrighteousness.

Deep waters I have been called to pass through, and fiery trials; but by grace I am pressing toward the mark for the prize of my high and holy calling. I have a sweet rest in Jesus, even in the Rock that was cleft for me, having been brought through the wilderness into the promised land, not as a servant, but a child of God by adoption—*free! free!*

O, the many precious promises which have been given to me! the fifty-fourth chapter of Isaiah, beginning at the fourth verse, freely and powerfully applied to my heart. O, how the word of the Lord comforts the believer! It is all yea and amen to my soul. It gives me confidence in prayer; how unspeakably precious to bring in my arms of faith and humble consecration, all, all to Jesus; to plead for sinners; to ask for blessings on my brethren and sisters in the Lord. O, Hallelujah to God and the Lamb for ever! Amen.

A TRAVELLER IN THE KING'S HIGHWAY OF HOLINESS.

EARTH.

"There is grief — there is grief, there is wringing of hands,
 There is weeping and calling for aid,
 For sorrow hath summoned her group, and she stands
 Round the couch where the sufferer is laid;
 And lips are all pallid, and cheeks are all cold,
 And tears from the heart-springs are shed,
 But who that looks on the sweet saint to behold,
 But would gladly lie down in her stead.

"There is grief — there is grief, there is anguish and strife,
 See, the sufferer is toiling for breath,
 For the spirit will cling, O! how fondly to life,
 And stern is the struggle with death;

But the terrible conflict grows deadlier still,
Till the last fatal symptoms have birth,
And the eyeball is glazed, and the heart's blood is chilled;
And THIS IS THE PORTION OF EARTH."

HEAVEN.

"There is bliss — there is bliss in the regions above,
They have opened the gates of the sky;
A spirit hath soared to the mansions of love,
And seeks for admittance on high.
And friends long divided are hastening to meet,
In a land where no sorrow is known;
And the seraphs are waiting a sister to greet,
And to welcome a child to its home.

"There is bliss — there is bliss at the foot of the throne;
The spirit all purified bends;
And it beams with delight as it gazes alone,
On the face of a Father, a Friend.
There is bliss in the anthems for ever that rise,
And its frailty and folly's forgiven;
It is dead to the earth, and new-born to the skies,
AND THIS IS THE PORTION OF HEAVEN."

For the Guide to Holiness.

FAITH AND ITS EFFECTS: OR FRAGMENTS FROM MY PORTFOLIO — BY MRS. PHŒBE PALMER.

THIS book is true to its title — each "fragment" is an illustration of faith, and its results. The deep and clear experience of the writer in the things of God, has enabled her, with great facility of arrangement and illustration, so to vary her instruction as to meet the wants of every class of persons, from the unawakened sinner to the Christian who is perfecting holiness in the fear of God. The arms of sin are not one but legion, and the assaults of the adversary

are as often made in the guise of a befriending "angel of light," as in a dress of fiendish malice. To oppose the great arch enemy of man, she has but one weapon — the word ; and to foil his attempts to lead the inexperienced astray, she pours the light of divine truth along his pathway of darkness. As the acquaintance and correspondence of our pious authoress is very extensive, and all is consecrated to the glory of God and the good of souls, many hearts are laid open to her, and with the Bible — the candle of the Lord — in her hand, she is enabled to ferret out sin in all its lurking places in the heart, bring it to the light, make it appear hateful, and especially that form of sin called unbelief.

After a sin is brought to light — an easy besetting sin, or a secret sin — and we see it plainly, with a wonderful facility she makes us see its antidote — the blood of Christ. If we find it difficult to trust in Christ, she comes to our support with the sure word of God ; and we must believe in that — trust in it savingly — which is the same thing as trusting in Christ's blood ; or in our own hearts feel and acknowledge ourselves infidel. If on this point we enter into her views, and feel the force of her illustrations, we shall feel at once that "the gospel is the power of God unto our salvation," or that, practically, we are unbelievers in the Bible.

Faith as an abstract doctrine of theology does not come under the specific notice of the writer, but what is of more importance to the church at the present time, its principles and nature are clearly defined, and its practical results powerfully exhibited. On every page she pours forth the fervor of a heart "cleansed from all sin," warmed by the love of God, and illuminated by the Holy Ghost.

Her life being a life of faith, and hid with Christ in God, is unknown in its elements to the world, and known only in part to many that profess the Christian name. For this reason, if matters of experience are met with, not unreasonable, but beyond the reach of reason, they are to be accounted for on the principle that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him ; neither can he know them, because they are spiritually discerned." But God hath chosen these foolish things of the world, to confound the wise ; and God hath chosen the weak things of the world to confound the things which are mighty. In the writings and lives of Fletcher, Carvosso, Bramwell and hosts of oth-

ers who have gone to their reward, the young convert and ordinary Christian have often set before them "strong meat;" and it may be expected that in an exhibit of "faith and its effects," if justice is done the subject, that in some instances, mountains will be removed, demons ejected, blind eyes opened, and in others that "excellent sacrifices will be offered," "Isaacs laid upon the altar," the goodly Moses hid from the wrath of the king, set apart by faith for the service of the sanctuary, Red Seas crossed, living waters will gush from the smitten rock, kingdoms will be subdued, and in short, it will appear that "all things are possible to him that believeth." Only those who are now kept by the power of God through faith unto salvation, are qualified to appreciate all parts of this book. But such, walking in the light as He is in the light will find it easy and blessed to hold sweet fellowship with the author, and will more clearly than ever realize that "the blood of Jesus Christ his Son cleanseth from all sin."

To its designed end — the promotion of the life of faith — this book is admirably adapted. It should be the constant companion of another well-known and excellent work of Mrs. P.'s — "The Way of Holiness, with Notes by the Way." As the preface of this indicates, it is designed to be instrumental not only in the ultimate salvation of souls, but also in their awakening and conversion. The way of holiness is addressed to the Christian who is hungering and thirsting after righteousness — who has brought an acceptable sacrifice to the altar, and needs to be encouraged to enter the holy of holies, and lay all upon the altar of God, that the altar may sanctify the gift. It simply points out the "shorter," and "one way," and then conducts the sanctified pilgrim along the highway of holiness, to higher attainments and to heaven. The work before us is more extensive. The impenitent and half-awakened sinner is looked after, the formal professor and wretched backslider claim her attention, and she leads them on, if they will follow her, to the blessing of justification, and without finding any place for stopping here, her importunate language now is, "let us leave the first principles of the doctrine of Christ and go on to perfection." All along it appears as clear as sunlight that every step in the divine life is by faith in the written word. Being guided by the word, leaning on it and trusting in its truth, as confidently as in our own existence, is walking by faith.

After having walked in this way, and tested the faithfulness of the word for a while, we shall be led to exclaim with the devout Psalmist, "O how love I thy law: it is my meditation all the day."

The exalted merits of "The Way of Holiness" are already known and appreciated by the church; but we bespeak for "Faith and its Effects," its younger sister, a more extensive circulation, and greater usefulness. Were the book in the hands of every member of the church, and prayerfully read, we should expect a new impulse would be given to individual piety, and a higher standard of religion raised throughout the whole body. We all desire to see the time come when penitent sinners will often be found in our prayer meetings and class meetings, inquiring what they must do to be saved, and wherein quarterly meetings, and camp-meetings, will be looked upon as seasons of great refreshing from the presence of the Lord, to the church, and when sinners in great numbers will be powerfully awakened, and converted to God. But we despair of seeing this glory till the ministry are as a general thing, clothed upon with the power of holiness, and the great majority of the laity, enjoy the same blessing. Were we holy, with us would be the hiding of God's power. If we do not arise and trim our lamps, God will take this golden candlestick of holiness from among us, and place it somewhere else. O that this beauty of the Lord our God were upon all the ministers and members of our church. At this crisis, whatever may tend to hold out encouragement, remove difficulties from the way, wake up the sleeper, and exhibit the most clearly "the way, the truth, and the life," should be most heartily recommended and embraced by all that love God sincerely, and glory in the scandal of the cross. "Faith and its Effects" is the book needed. We know of no small volume so well calculated to wake up a desire for holy living, and to lead the inquirer into the good way as this; and therefore it is most freely, and in the fear of God, recommended to the prayerful reading of all persons.

HOMER H. MOORE.

WHATSOEVER therefore ye would that men should do unto you, do ye even so unto them.

THE GOSPEL ECHO.

Found in a pew in a Church in Scotland, written in a female hand, and supposed to be suggested by observing an echo.

True faith producing love to God in man,
Say, Echo, is not this the gospel plan ?
Echo — The gospel plan !

Must I my faith in Jesus constant show,
By doing good to all, both friend and foe ?
Echo — Both friend and foe !

When men conspire to hate and treat me ill,
Must I return them good, and love them still ?
Echo — Love them still !

If they my failings causelessly reveal,
Must I their faults as carefully conceal ?
Echo — As carefully conceal !

But if my name and character they tear,
And cruel malice, too, too plain appear ;
And when I sorrow and affliction know,
They smile, and add unto my cup of woe ;
Say, Echo, say, in such peculiar case,
Must I continue still to love and bless ?
Echo — Still love and bless !

Why, Echo, how is this ? Thou'rt sure a dove ;
Thy voice will leave me nothing else but love !
Echo — Nothing else but love !

Amen, with all my heart, then be it so ;
And now to practice I'll directly go.
Echo — Directly go !

This path be mine, and let who will reject,
My gracious God me surely will protect !
Echo — Surely will protect !

Henceforth on him I'll cast my every care,
And friends and foes embrace them all in prayer ;
Echo — Embrace them all in prayer !

GUIDE

TO

HOLINESS.

FAITH AS CONNECTED WITH ENTIRE SANCTIFICATION.

(*Report of a Sermon delivered at the Eastham Camp-Meeting, August 11th, by Rev. Charles K. True. Published by request.*)

MARK xi. 20—24. "And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance, saith unto him, Master, behold, the fig tree which thou cursedst is withered away. And Jesus saith unto them, Have faith in God. For verily I say unto you, that whoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, what things soever ye desire, when ye pray, believe that ye receive them and ye shall have them."

DID we not know, Christian brethren, the divine author of the doctrine herein contained, we should say, on the enunciation of this text, These are the words of a great doctor — here are the depths of divinity. Nor shall we, upon examination, be obliged to shallow these deep waters by supposing the text is not to be taken literally, but figuratively. For the fact in reference to which these sayings originated, the whole circumstances of the case, and the entire phraseology of the passage, forbid our giving to it any other than a literal interpretation. No figure of speech is here, nor is any spiritualizing upon the text admissible. Read the passage over, at your leisure, and you will see that our Savior meant to convey just the whole meaning which impresses you at the first announcement. Nor in steering clear, on the one hand, of a mystical or figurative interpretation of the text, need we be in fear of striking upon the breakers of Irvingism and miracle-working enthusiasm, on the other hand. Yet it is simple and universal truth, that faith

in God will dry up fig trees to the roots, lift up mountains and whelm them in the sea, and secure to him who exercises it all things whatsoever he desires when he prays. It only needs that faith should be fairly and legitimately understood, to make this view of the subject acceptable to sober reason. I propose, therefore, to treat upon the subject in the following order :

- I. Explain the nature of faith.
- II. The power of faith.
- III. The prerequisites of faith, or what is requisite in order to its unlimited exercise.
- IV. Illustrate the propriety and reasonableness of perfect faith.
- V. Offer some encouragements to faith.

In considering this subject, I shall bear in mind that we are gathered together in this place expressly to attend to the business of our personal salvation, and endeavor to give the discourse a direct bearing upon our present and complete deliverance from sin. And may the Spirit from above breathe upon the assembly, help our infirmities, and guide us into the truth.

I THE NATURE OF FAITH. Faith is trust in the word of God. It is not merely unequivocal *assent* to the truth of his word, but it is *reliance* upon that word. It is not merely the conviction or impression produced on the mind by the testimony of God in his Word and by his Spirit, but it is a voluntary action of the mind in view of that testimony. It has its sphere in the free agency of the soul, and requires an exercise of the will. It is not a divine operation on us, but it is a human operation, under the enlightening and quickening influence of the grace of God. The example of Abraham explains it — “Abraham believed God.” The word of God to him was, that through Isaac he should be the father of many generations. Now, he not only received this declaration as true, but he *relied* upon it, as his works show, for he acted upon it in a most momentous transaction. God directed him to offer his son in sacrifice ; and though this seemed so directly contrary to the promise of God, yet such was his reliance upon God, that he did not hesitate to attempt the sacrifice, expecting that it would make no difference in the result. The whole transaction shows, that whatever other feelings he had to encounter in attempting to execute this deed, whatever instinctive dread and sorrow he felt at doing violence to his son's affections, and inflicting the pains of a temporary death upon him, no misgivings, no fears for the final consequences, mingled with them. “He expected to receive him again from the dead.” And why? Because he relied upon

God's word, that "in Isaac should his name be called, and he should be the father of many generations."

This point is too familiar to need any further comment. It is necessary, however, to remark, that though it is admitted by itself, especially among our hearers generally, it is nevertheless, in some minds, confounded with the witness of the Spirit. Now the operation of the Spirit, distinctively called the witness of the Spirit, is wholly distinct from faith, and makes no part of it whatsoever. It is vouchsafed to corroborate and confirm our faith; but it is not faith. It is, however, so immediately consequent upon faith, in conversion, that for want of ability to analyze their mental operations, some have confounded them in relating their experience. In Mr. Wesley's account of his feelings in conversion, properly understood, we see the distinction accurately described. Journal. — "May 14, 1738.—In the evening, I went very unwillingly to a society in Aldersgate street, where one was reading Luther's Preface to the Epistle to the Romans." And here let me remark how God connects the two great reformations of the sixteenth and eighteenth centuries, by making a spark from one kindle the other — Luther teaches Wesley. "About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I FELT MY HEART STRANGELY WARMED. I felt I did trust in Christ, Christ alone, for salvation: and an assurance was given me, that he had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I began to pray with all my might for those who had in a more especial manner despitefully used me and persecuted me. I then testified openly to all, what I now first felt in my heart."—Vol. iii., page 74.

The expression, "*I felt my heart strangely warmed,*" is a summary statement of that complex experience of faith — the witness of the Spirit — and the operation of new-born love, which he delineates in the subsequent sentences. Here the three proper witnesses of personal salvation appeared in immediate connection — the *rational witness*, or conscious exercise of trust — the *direct witness* of the Spirit of God, and the *witness of his own spirit*, or the conscious exercise of those affections which characterize a regenerated mind. They seemed to be instantaneous, yet were really successive — as in the generation of lightning, there is the collision of the elements, the electric stream, and the flash, succeeding one another in order, yet appearing in one moment. But let it be distinctly understood, that the direct witness of the Holy Spirit is never given until we exercise faith — and that faith includes the voluntary exercise of our own mind in trusting the promise of God.

II. I pass now to consider **THE POWER OF FAITH**. Faith is omnipotent within its own premises. "Verily I say unto you, that whosoever shall say unto this mountain, Be thou removed and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive *them* and ye shall have *them*." Here is our authority, and it is abundantly clear and emphatic. But you will bear in mind what faith is — it is trust in the word of God. It must have the word of God to lay hold on, or it is not faith in God, but faith in something else, or mere imagination. If you should believe that the brother who sits behind you will give you a thousand dollars after the conclusion of this exercise, it would not be faith in him, for he has promised no such thing. If Peter had stood up in the valley of Jehosaphat, and, to test the words of our Savior, had cried out to Mount Olivet, to rise up from his ancient seat and roll over Jerusalem into the Great Sea, it would have been in vain, because God had never promised to his apostles the power of working miracles unconditionally. It was promised them, on condition of its being necessary to the vindication of Christianity. And when, in their judgment, under the inspiration of the Holy Ghost, a miracle was necessary for the glory of Christ and for the establishment of Christianity, then they could say without doubting, be it done, and it was done. None of the apostles wrought more miracles than Paul, and yet Paul could not restore Epaphroditus to health, by miracle, nor did he attempt it, though he was sorely grieved on account of his sickness. Christ himself performed no miracles merely to display his power. The blasting of the fig tree, though it seemed at the time to be more wilful than any other act of his life, afterwards appeared as an awful emblem of the destruction of the Jewish nation, which had so long been unfruitful of goodness, and whose doom he was about to pronounce. Nor was the promise of miracles given to the church beyond the immediate successors of the apostles. The apostles and those on whom they laid their hands, are the only persons designated to possess this power; and for the obvious reason, that after them, it would not be necessary for the proof of the divinity of Christianity. The testimony of a generation given to the fact of the working of miracles by the apostles and their coadjutors, was sufficient for all subsequent ages. Christianity was demonstrated to be of God, and that was enough. The miracles of the apostles are the miracles of the whole church — they shed their light on all time; what need have we of other lights, if there is the north star?

Now there are other promises of more importance to our individual welfare than the promise of miracles. They are written in God's book; and we find them there and claim them.

There is the promise of the divine providence over his people — the assurance that no evil shall happen to them, but every event shall sooner or later result in benefit.

There is the promise to the widow, which she may plead without fainting.

There is the promise of pardon to the penitent sinner, who asks in the name of Christ.

There is the promise of the Holy Ghost to the imploring disciple.

There is the promise of a clean heart to the Christian. "If ye confess your sins, he is faithful and just to forgive your sins, and to cleanse you from all unrighteousness."

There is the promise of Christ's presence where two or three are gathered together in his name.

There is the promise of his special supervision over his ministers in the work of saving men. "Lo I am with you always, even unto the end of the world."

There is the promise of comfort in death to the faithful soul. "If any man keep my sayings he shall never see death."

There is the promise of admission to heaven given to the departing Christian. "I will come again, and receive you to myself."

There is the promise of the resurrection of the body. "The dead in Christ shall rise first."

These promises are exceeding great and precious, and they are made to us on plain and positive conditions. But as these were given conditionally, faith, without respect to their conditions, would not be faith in them, but in something different from them. So every enlightened disciple will find it impossible to believe without a doubt, unless he be properly prepared to believe. If he doubt, it prevents the result — if he truly believe and doubt not, it is done, whatsoever it is.

III. We are prepared now to consider, in the third place, THE PREREQUISITES OF FAITH; OR WHAT IS NECESSARY TO QUALIFY US FOR ITS UNLIMITED EXERTION. This saying of Christ was addressed to disciples, that is to men, following the precepts of Christianity. Supposing that the promise of entire sanctification in the present life, is that which most of the Christian world have found the hardest to believe, I shall confine my remarks to that, and shew briefly what is requisite to prepare the mind truly to believe that promise.

1. It is necessary that we should be conscious that there is depravity remaining in us, for, "If we say we have no sin we deceive ourselves, and the truth is not in us."

2. It is necessary that we confess and abjure our depravity. "If I regard iniquity in my heart, the Lord will not hear me."

3. It is necessary wholly to consecrate ourselves to God — that is, to resolve and promise that we will do all that in us lies to please and serve God, in all pure, pious, and benevolent works. "Work out your own salvation with fear and trembling," says Paul, "for it is God that worketh in you to will and to do of his good pleasure."

This text shows the distinction which some have failed to see, between entire consecration and entire sanctification. It shows us that as voluntary agents, we, assisted by grace, have a work to do on our part, as well as God on his part. But the divine agency is one thing and the human agency is another thing. Now a man may entirely consecrate himself to God, firmly resolving upon all holy obedience to God in all things, and yet not be entirely sanctified; for he may find evil propensities, though not so strong as to have dominion over him, yet still moving within him and prompting him to sin with a force which makes him painfully feel that all is not right within — that there must be a better distribution of the moral forces — a better state of the affections, before he can account himself possessed of Scriptural holiness here, or eady for the holy rest of heaven hereafter.

4. Another thing remains to be done to prepare the Christian to believe in the promise of sanctification. He must consider the ground on which the promise of salvation is given to man, viz.: the mediation of our Lord Jesus Christ; and he must ask in the name of Christ, and on account of his atonement. Having done all this, looking up to God in prayer, he may believe that God does now sanctify him wholly — that he purifies him from all moral defilement — that he obliterates the very element of depravity from his spirit.

IV. THE PROPRIETY AND REASONABLENESS OF PERFECT FAITH. Now a great many come just up to this point and stop short. They confess and abjure all their sins, they humble themselves before God, and consecrate themselves without reserve to his holy will and service; they ask in the name of Jesus Christ, and earnestly and importunately plead the merits of his death; in a word, they comply with all the conditions required in order to salvation, except the final act of reliance on God's word; nay, they go so far as to expect that God will soon sanctify them, but they dare not venture to think that he doeth the work now. But this is

not fulfilling the divine Redeemer's direction — "What things soever ye desire when ye pray, believe that ye receive *them* and ye shall have them." Let others attempt to mend the theology of Christ, if they will, but I affirm I know of no way to obtain this salvation but to follow the exact directions given — "Believe that you *receive* and you *shall have*." But here is the difficulty. I can believe, one will say, when I pray for pardon through the mediation of Christ, that I obtain it, for pardon is an exercise of the divine mind; but sanctification is a change wrought in my own mind, and how can I believe that I *receive* it before I am conscious that I have it?

I will premise the answer by remarking, that at the point at which we now contemplate the seeker of holiness — having done all except to trust that God does now do the work, he is, according to the views of those who consider entire consecration as entire sanctification, already sanctified — and needs only a little more faith in himself, or self-confidence, to enjoy the satisfaction of considering his object secured. But you, my brethren, regard this duty of consecration as but our part of the work, assisted, (as we always suppose in reference to the acceptable performance of any duty,) by the power of God — but the counterpart is the divine operation, which must also take place, in order to our entire sanctification. Resolving we will indulge no pride or envy, is consecration in respect to those matters; but it is a very different thing, as I have before said, from having *that* removed from the soul which prompts to envy or pride. This is depravity, and its removal is the work of God.

And here I will remark that consecration to the extent of the light which we have upon our moral state, is essential even to the pardon of our sins. The penitent cannot be justified without this consecration, and the justified believer cannot retain this state of justification without consecration; and I will venture to add, in explanation of what seems a great mystery, that the reason why God does not entirely sanctify the penitent sinner when he justifies him, is that he is not capable of such a discernment of his inherent depravity, the evil of his very nature, as to make so thorough work of consecration as is desirable. His mind is occupied with his guilt, with its dreadful consequences, and the *dominion* of sin over him, and he cries out for pardon and rescue. God hears him and pardons him, and regenerates him, and breaks up the dominion of depravity, so that while he believes, he successfully resists all that remains of depraved propensities; but he soon discovers that they exist; he then sees clearly the *perversion* of his moral nature, and is prepared to confess it, and to set himself to rectify it. Now he can make understandingly a thorough consecration of himself to God, and receive entire sanctification.

But to return to the point, the difficulty is expressed in such inquiries as this: "How shall I believe that I receive the grace of sanctification before I have evidence that it is accomplished?" I answer, you have the evidence or assurance of God's Word. But you say, I do not feel any change.

1. I answer that the change may take place without your feeling it at the time. An irascible or envious temper is not always in exercise, but it is manifest when a suitable provocation is presented, by which one knows that it does exist. Supposing now, when one is not in an angry or envious mood, that temper should by miracle, be taken away, would he be likely to know that it is gone? No, not at the time, but afterwards, when the provocations are presented under which it was wont to appear, he would find to his joy, that it was gone. So when engaged in prayer, impelled by the recollection of sinful tempers, you ask to be delivered in the name of the Redeemer, you may believe, with God's word alone before your mind, that he delivers you according to your desire, for you have no evidence to the contrary.

2. Again I observe that depravity consists not in any propensities which belong to human nature properly, but in their undue strength, or in their tendency to operate in an unlawful direction. Love is natural; but our sin is that we love the creature more than the Creator; or we love not God with all the power of love which he demands. It is lawful to hate; but the carnal heart is enmity against God and holiness, and not against sin and Satan. "I will put enmity between thee and the woman, between thy seed and her seed." But our enmity to the serpent may be carried too far. It is wrong to manifest our hate even to the devil so as to do him any injustice. I hate the devil because Christ hates him. I hate not his works only, but his character. He is every way hateful. But we are informed by St. Jude, "even Michael, the archangel, when disputing with Satan, contending about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee." Indignation at the mean and vicious conduct of other men, if restrained with certain limits, is lawful; but its excess and improper exercise is sin. "Be ye angry and sin not." Self-love is right, for it is made the standard by which we are to love our neighbors — but in excess, it evolves envy and jealousy and covetousness. Love of approbation is natural and lawful, but it is depraved when it prompts to seek the praise of men more than the praise of God — then it is vanity. Now, what I wish to deduce from these remarks is this, that such are the complicated workings of our minds, that we cannot always certainly

judge ourselves. Paul said, "I judge not my own self — but he that judgeth me is the Lord." As we are liable to erroneous judgment of our actions, so also of our affections. Some condemn themselves when they should not; others approve themselves when they should condemn. What, then, shall we judge ourselves, or shall we look to God? and when we confess all we know, and all we feel, and all we suspect, and all we doubt, to him who judgeth righteously, cast ourselves upon his promise, "that he will forgive, and cleanse from all unrighteousness," and believe that he cleanseth from all unrighteousness, as he has promised to do?

3. But some may still say, how can I believe that I receive until I do receive? Nay, but you are receiving, through that very faith which you are graciously assisted to exercise. Your perfect faith naturally, *i. e.* legitimately, develops a perfect mind. It is a delusion that cleaves to some minds, that holiness is something put into the mind, whereas it is the right development of the mind itself, by the power of grace. Perfect love, for example, is characteristic of a holy mind — but perfect love cannot be but through perfect confidence. You cannot love God with all your heart unless you confide in him with all your might. A brother present remarked, that were not God a being of perfect integrity and goodness, no creature could have perfect confidence in him. He might command and threaten, but his omnipotence could not make us trust him while mind, is what it is. So I say that, God being perfectly holy and good, we cannot perfectly love him till we perfectly confide in him. But love flows from confidence, or as Paul has expressed it: "Faith works by love." If then, by prevenient grace, you are raised to exercise perfect trust, exercise it — exercise it freely; it is bringing you into the desired state.

V. I am now to offer some encouragement to the EXERCISE OF PERFECT FAITH IN GOD.

1. In the first place, consider whatever might be the results of faith, as bringing you to the desired state — it is your duty to believe, and perfect faith *is an act* which reaches the highest point of virtuous conduct possible to you — I was about to say, possible to any creature. What virtuous deeds angels are capable of I know not, but I doubt if there be an angel in heaven who can find occasion for an action more excellent in its principle, or more acceptable to God, than for you, a worm of earth, who have never at any time "heard the voice of God, nor seen his shape," but having his written word in your hand, commanding you to trust in him, for whatever deliverance your soul needs and desires, for

you, I say, struggling against sin and the infirmities of a fallen mind, and looking up to the great propitiatory sacrifice, to cast yourself upon his naked promise, and believe that you do receive while you pray, though you feel as yet no change in your own spirit, and have not yet the witness of his Holy Spirit bearing witness with your spirit; Oh, this is an effort which angels themselves must admire! When Jesus said of a certain woman, "She hath done what she could," he uttered the highest praise —

"For angels can no more."

The perfect act of faith strikes upon the summit of moral perfectness, if it do not lift you into that state. Make, then, my Christian brethren, this sublime endeavor. "Have faith in God!" I assure you it *will* secure the end, and you may never find in your future experience a greater task to try your virtue.

2. You need not be afraid to believe that you receive while you pray, for according to the testimony of thousands, you will thereupon receive the direct witness of the Spirit. This is what you have hoped to receive first in order to believe, but it comes, if it comes at all, as the confirmation of your faith. You heard upon this ground testimonies last year which were of the most satisfactory character. One aged brother, whom I have known for years, and whom I have always considered a perfect and upright man, told us that for forty years he had been seeking holiness of heart, but he never had the witness until he received it at this camp-meeting. But while in secret prayer in the retirement of the woods, he received the witness of the Spirit. I heard his statement with the greatest pleasure, for I had listened to the same discourses which he had heard, and had endeavored to follow the directions which were given, similar to those which I have given to you now. But I had received no special witness of the Spirit. I had confessed and abjured all my sins; I had renewed my consecration to God; I had cast myself on the atonement; I had plead the promises, repeating them again and again, and I resolved to believe that my prayer was answered, and not to doubt until I had evidence to the contrary. At this time, if any Christian brother had asked about my state of mind, I should have said, "I am trusting in God," but no more. I wanted to see that aged Christian, and ask him particularly to explain to me how he received the witness of the Spirit, (and if possible, to describe it,) but he left the ground before I accomplished my object. The day before the meeting was dissolved, I retired as usual into the woods, and laid the whole matter before God, and told him all that was in my heart. At that time, while

prostrate before Him in consecration and prayer, what seemed a heavenly glory pervaded my soul and thrilled my body, accompanied with a sense of union with God in affection and love. It seemed very distinct from any excitement of my own mind, and I felt it was the Spirit of God bearing witness with my spirit. I add, however, that as you all know what the witness of the Spirit is, and how it has been diversified at different times, and in the experience of different individuals, you will not look for any particular form or mode of the divine manifestation, but let the Spirit, which giveth to every one severally as he will, do as it seemeth him good — only you may expect that he will satisfy your own mind, and that is all you should ask.

3. Before I conclude, I ought to say that it will aid your faith if you consider that the whole transaction is between you and God. You are not obliged to commit yourself to the public, until in your honest judgment the proper time shall come, and you need have no other mind in view but the Holy One with whom you have to do. Before God alone, therefore, walk in the faith which his Word seems to dictate to you — if you err, it is to please God — the whole motive will be known to him. Venture on him, therefore; do what he requires — believe what he says — and then, when you have experienced his blessing, you may communicate it to others as you may consider it your duty and privilege to do. But let it be remembered that all beholders will judge you by your works, your life, more than your words, and that if this grace be in you, it will manifest itself to all considerate persons, who look not for a perfection in man above human, and consider that the state of the heart is the true criterion of moral character. And remember, too, best of all, that as you are acting solely to please God, “whom it is impossible to please without faith,” his eye will be upon you in the secret place and before the world, as his eye was upon Abraham, and he will own you as he did Abraham: “For Abraham believed God, and it was accounted to him for righteousness, and he was called the friend of God.” The friend of God! Oh, here is a distinction valuable indeed to an immortal creature! and the thought of it will sustain you amidst the difficulties of virtue, and under the frowns of an unbelieving world. I say then, fear not — “have faith in God.”

My flesh, which cries, “it cannot be,”
Shall silence keep before the Lord;
And earth, and hell, and sin shall flee,
At Jesus’s everlasting word.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 14.

ON THE RELATION OF THE CREATED TO THE UNCREATED.

EVERY thing which is created has a beginning. Having no beginning in itself, but in that which is out of itself, it owes to that principle of causation from which it came, not only its being but its powers. All existence and all power are in God; and every thing which is not God has its existence and its power from Him.

2. These views indicate, in general terms, the relation of the created to the Uncreated; the relation of the creatures of God to God, the Creator. It is not only a relation which implies beginning, but a relation which implies continued dependence. The created not only come from God, but *receive* from God. And on the other hand, God, sustaining the relation correlative to that of beginning and reception, is not only the beginner of existence, but is the continual supplier of its wants. It is not possible, in the nature of things, that a being who has a beginning out of himself, should ever have anything *in himself*; that is to say, by his own originating power. Whatever he has is *given*. This, as it seems to me, is one of those first truths which, in being suggested by nature herself, are above and beyond reason. Created beings are not only created, which is a distinct act, and a distinct event, but in all time subsequent to their creation, (repeating here the sentiment which has already been expressed,) they are and can be *only what they have power to be from God*.

8. Let it be remembered, then, that in all things *God is the giver*. Among the gifts which thus flow from God, is that high and invaluable one of moral freedom. In the exercise of that moral power, which is involved in the possession of moral freedom, men sometimes speak of it as their own possession, *their own power*; but they cannot with any propriety speak of it as a power which is not given. The gift of freedom involves the possibility of walking in the wrong way, but it does not alter the straightness and oneness of the true way. The laws of holy living, although they are and can be fulfilled

only by those who are morally free, are, nevertheless, unalterable. Founded in infinite wisdom, they necessarily have their permanent principles; and God himself, without a deviation from such wisdom, cannot change them. In the exercise of their moral choice, it is undoubtedly true that men may endeavor to live in some other way, and to walk in some other path, than that which God has pointed out — but it does not follow from this that there is, or can be, more than one true way. God, in imparting to men the gift of moral freedom, has said to them, Life and death are before you; but he has not said, Ye can find life *out of myself*. He tells them emphatically, there is but one Fountain; but having given them the freedom of choice, he announces to them also that they may either rest confidently on his own bosom, and draw nourishment from that eternal fountain of life which is in himself, or may seek in the exercise of their moral freedom, the nourishment of their spiritual existence from any other supposed source of life, with all the terrible hazards attending it.

4. But if God is the only true Fountain, those who seek any other fountains will find them “broken cisterns, that can hold no water.” When moral beings, in the exercise of their moral option, choose to seek their support and life from any source separate from God himself, they necessarily die. It cannot be otherwise. Created beings as we have already seen, are necessarily dependent on their Creator. They have no power of making that which is not already made — no power of absolute origination. It is true they have the power of choice, but they must choose among the things that are. They must either choose God, or that which is not God. If they choose as their source of life and of supply that which is not God, they look for help to that which has no help in itself, for life to that which has no life in itself, much less help and life for another. They ask “for bread, and they find a stone;” they ask “for a fish and they find a serpent.” They are compelled to say, in the language of the prodigal son, my father’s hired servants “have bread enough and to spare, but I perish with hunger.”

Their freedom, invaluable as it is, does not give them the power of doing or of enduring impossibilities, of drinking without water, of eating without food, of receiving while they turn aside and reject the hand of the great Giver.

5. It is a truth, then, which cannot be too often repeated, and too earnestly impressed, (a truth necessarily resulting from the relation of the created to the Uncreated,) that there is and can be but one source of life. This is one of the great truths which the Savior came to illustrate and confirm. It is in man's power, as a moral agent, as we have already seen, to turn from God, because God has given him power to do so, and to seek support somewhere else. But the necessary result is, if there be but one source of spiritual support, that he finds only deprivation and hunger, instead of a full supply and death instead of life. For wisdom, he finds ignorance, for strength weakness, for confidence fear, for purity impurity, for love hatred, for joy remorse, and for hope despair. God, in the fulfilment of his plan of supporting him in existence as a moral being, sustains and will continue to sustain him *physically*. In other words, making a distinction between the material and mental man, he does not deprive him of a natural or physical existence. But the life which he thus lives will be, and can be, only the receptacle of death. It will be the physical or natural repository of a moral corruption; the living and moving sepulchre of a death that never dies. It cannot be otherwise. He has nothing to live upon but himself, or creatures as poor as himself. And in the continual exhaustion of that which is not only limited in its supply, but poisonous in its nature, he lives a horrid and ghastly existence, and pines away with a death that never dies.

6. O my God, thou source of all good, truth, and life, when will men discover the truth of the blessed Savior's words, "There is none good but one, that is, God;" or say with one of thine ancient servants, "There is none holy as the Lord — for there is none beside thee?"* When will they discover that FROM thee all come; and that IN thee all that live the true life must live; that by an eternal law, which is not more obvious from revelation than from the light of reason, that he who has not life, has death, and he who has not God in his heart, has Satan, who, as his name imports, is the opposite of God!

The Savior came to give us life, by bringing back "the sheep to the fold," by restoring us to God, and making us one with him. Hence it is that the holy soul, who has ascertained this truth by the bitter lesson of a sinful and hopeless experience, inspired at last with

* 1 Samuel 2: 2. Mark 10: 17.

the instinct of return, has found forgiveness through a Savior's blood ; and mounted upward, by the aid of that Savior's arm, to the renewed vision of a yet benevolent and loving Father, utters the deep-felt and eternal voice, (a voice which shows both how he lost his life, and where he found it,) God alone, God alone, God alone.

A. K.

For the Guide to Holiness.

EVERY THING A HELP IN THE DIVINE LIFE.

NO. 4.

WORLDLY PROSPERITY.

" If, through unruffled seas,
Toward heaven we calmly sail,
With grateful hearts, O God, to thee
We 'll own the fostering gale."

It seems to be universally admitted that affliction is an important means of grace. Many think it the only thing that does much for the soul. The poet says,

" The path of sorrow, and that path alone,
Leads to the world where sorrow is unknown."

But does not our Father often try gentler methods with his children — drawing them with the cords of love — and might it not be so with all, if all would yield to those gentler means? Surely, that heart of love does not willingly afflict — we ourselves create the necessity.

Worldly prosperity is generally considered dangerous to the soul, and sorrow its best friend. Solomon says, " Sorrow is better than laughter ; for by the sadness of the countenance the heart is made better." No doubt this is so when he who sends the grief sends with it sanctifying grace. Many a child of sorrow has had occasion to say, " It is good for me that I have been afflicted ; before I was afflicted I went astray, but now have I kept thy word." Trials of some kind seem to be the lot of all, and much has been said and written to show how serviceable they are to the soul. There are few, if any, who have not some experimental knowledge on this subject. But if trials are good to draw the

heart to God, blessings are still better. This we should infer from the fact that blessings are *constantly* bestowed, while troubles are only *occasional*. Mercies descend upon us like the gentle dew — unheard, unheeded. We frequently take no notice of them. But it is not so with troubles — they are always noticed, and felt, and made much of. Suppose we should make as great account of each mercy as we do of each trial! Why, if we should reckon them up, they are more in number than the sand. We should have our hands full indeed, and our hearts full too. Our mouths would be filled with praises; nothing would be heard in our dwellings but thanksgiving and the voice of melody. Suppose every blessing of every-day life were received in this spirit, would it not minister grace to the happy recipient? Would he not love?

Trials may be made to work out our good, but they are not good in themselves; blessings are really and intrinsically good, and are as truly designed for our spiritual benefit as afflictions. If trials are the medicine of the soul, mercies are its appropriate food. Madame Guyon says, "I nourish my soul on the providences of God." To the soul in a healthy state, the daily providences of God minister sweet food. They seem to be, as they certainly are, so many proofs that there really is somebody about us who loves us! It is the little attentions, constantly repeated, that afford the highest proof of affection, and infallibly win the heart. So should the little attentions we continually receive from our nearest and best friend, convince us of his love, and gain ours in return.

When a friend obliges us in a matter ever so trifling, we are grateful, and thank him at once. How stupid it is never to acknowledge the favors we receive from God, except at stated periods! Why should not our hearts, and it may be our lips too, express our thanks at the moment we receive them? This was David's custom. Hear him: "I will bless the Lord at all times; his praise shall continually be in my mouth."

Notwithstanding it is generally thought that worldly prosperity is dangerous to the soul, it is curious to see how willing most people are to encounter this danger. To the soul in which sanctification has made but little progress, undoubtedly it is dangerous, for it is the misery of persons in that state, that "their table often becomes a snare, and that which should have been for their welfare, a trap." Some, hungering and thirsting after righteousness, have been so impressed with the idea that the soul could not thrive in the atmosphere of prosperity, as actually to pray for affliction. But this seems not to be authorized by

Scripture or reason. We have no right thus to limit God. It is as easy for him to bless our blessings, as our trials.

Affliction does not always do so much good as it seems to. That chastened, subdued feeling, which it usually produces, that deadness to the world, that seriousness, that desire for the repose of the grave and the rest of heaven, that compassion for fellow-sufferers, that patience, and gentleness, and quietness, that sentimental religion which consists in having the imagination and sensibilities quickened into unusual activity and directed to serious subjects, a feeling which makes one love sacred music and repeat sad hymns, and turn over the Bible to read all its words of consolation, and then philosophize and moralize—all this may produce a great change in an individual, but it is not a saving change; all this is not religion. On multitudes of sufferers has this change passed, and it made them so different from their former selves, that they thought, and so did their friends, that they had passed from death unto life. Thus the school of suffering is in danger of being over-rated—or if this be not so, the bright and beautiful teachings of prosperity are in danger of being under-rated. What is religion? Love to God. What so calculated, in itself considered, to inspire that love, as his perpetual mercies? It is said that a continual dropping will wear away stone; shall no impression then be made on these stony hearts by the perpetual droppings of his goodness? The fact is, neither mercies nor judgments will soften these hearts of ours any farther than they are especially sanctified to us. Both may be—both often are; they always are when we really wish it—when, desiring holiness above every thing else, we enter into God's designs, and heartily co-operate with him.

All the circumstances in which we are placed, all the things which happen to us, (as we say,) are blessings. They may be divided into two classes—the sweet blessings, and the bitter blessings. Now our Father loves us too well to give us one more bitter blessing than we really need, and he loves us too wisely to give us one less. For he knows full well that though all are blessings, the sweet are sweet, and the bitter are bitter. Never does the tenderest earthly parent take half so much delight in bestowing comforts on his children, as our Father does in giving his sweet gifts to us. Yes, he is happier in bestowing, than we are in receiving. The beautiful truth uttered by the Savior, "It is more blessed to give than to receive," is a great truth, and reaches up to heaven. He who rules, sustains and loves the universe, feels its power. The gifts of God are not half so sweet as the love that bestows them.

The secret then, of making prosperity a help in the divine life, is really to take every thing from his kind hand *as a gift of love*. No individual ought to feel as if he were overlooked, or lost in the mass. O no; that watchful eye of love is on each one of us as constantly as if we stood alone in the universe. We must not feel as if the Almighty Dispenser of good scattered his blessings indiscriminately among his creatures, or threw them down carelessly without thinking any thing about it. True, he is very rich, and could afford to do so — but this is not his way; he loves us too well. When you bestow favors on your friends, you consider what will be most appropriate and most acceptable to each one. The more evidence of this kind of forethought and consideration you afford them, the more will your favors be prized. They love to feel that you have bestowed thought upon them. Our heavenly Father nicely adjusts every circumstance, and every good gift to the peculiar wants and characteristics of each recipient — giving to every one of the innumerable dependents on his bounty precisely that which is on the whole best adapted to his particular case. He not only sends what is *good*, but invariably, what is *best* — taking into account, in the case of each individual, his present and prospective happiness, present and prospective usefulness, and his holiness.

But thousands will say, "After all, it is a well-known fact, that every where, and in all eyes, an abundance of this world's goods has proved unfavorable to piety. This was well understood three thousand years ago, when Agur said, "Give me neither poverty nor riches!" A good prayer — though, as Bunyan says, "It has grown rusty for want of use!" Perhaps we are not to ask for wealth, for the same reason that we are not to ask for poverty, because it may lead us into temptation; but when either is *sent*, we ought not to consider it as a hinderance to the divine life, but welcome it as something which, by the grace of God, may prove a help to us.

But it may be objected, the Lord Jesus Christ said, "How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." True, but when his disciples expressed their astonishment at this assertion, he modified the expression, and said, "How hard is it for them that *trust in riches*, to enter into the kingdom of God!" The fact that worldly prosperity is often injurious, brings us back to the old point, viz., the necessity of *entire consecration*. To one who is not really and fully living for God, prosperity will be dangerous, and so will adversity, and so will every thing else. There is no safety for any one but in being *wholly* the Lord's. Here

there is safety. So long as the Christian continues to regard himself, his talents, learning, wealth and honors, as belonging wholly to the Lord — to be used only for him — so far from being retarded, his soul will be wasted along by the gales of prosperity. He has great facilities for doing good. Now, every dollar the Christian gives away to a good object, in the right spirit, does his own soul good. Every time he lends the influence which his position in society gives him, to aid another, he aids himself. Every hour he spends in thinking, and planning, and toiling for the benefit of others — doing it as unto the Lord — is as valuable in its results on himself as if he had spent it in direct efforts to promote his own spiritual welfare. The Christian who has the true idea of the matter, will give his time, talents, money and influence, where God calls for them, not merely from a sense of duty, nor from natural feeling, nor because it must be done, but because it is an important means of grace. Thus we see, that where wealth and other gifts are received in love, to be imparted again in love, they bless the soul *twice*. While we regret that examples of this kind are not more numerous, we have cause for gratitude that there are and always have been instances enough to sustain the theory, and prove the truth of the assertion of Paul, “*All things work together for good to those who love God.*”

Child of God, are you rich? You will probably answer, “no;” for *rich* is a comparative term, and few feel that they are rich, while there are others who are richer. It is on this account that, while the danger of wealth is universally admitted, hardly any one feels it in his own case. But are you rich, in the sense of having more than you need? Then be persuaded to make full trial of *liberality as a means of grace*. “Freely ye have received, freely give; and God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work.” We are often told that wealth is committed to a Christian only that he may do good with it; but this does not unfold the ultimate design; it is rather that he may *get* good with it — that his own soul may be blessed in blessing others.

But woe to the Christian who fails to use all the advantages of his position for the good of others. His soul will grow narrower and narrower, every grace will wither, and his wealth will prove a hinderance indeed. Alas! instances of this kind meet us on every side; in fact, they are so very numerous, that the true idea in regard to the design of wealth is almost lost. Let those who are prospered in life, who have health, wealth, talents, friends, influence, honors, accept them from the Lord with gratitude, and regard them as so many cords of love, by

which he is drawing them to himself; but let them beware, lest by abusing his mercies, they compel him to make a whip of these small cords. Is it not better to be drawn than driven? Let us live so near to God, and be so devoted to his service, that he can trust us with good things; and let us be faithful stewards of all that is committed to us, having specially in view the reflex influence on our own souls.

But, it may be asked, "Is it not dangerous to be rich in intellectual gifts? Paul says, 'Knowledge puffeth up.'" Yes, but he does not say that is its design, or its necessary consequence. There is not one of all heaven's good gifts which the unsanctified heart has not perverted, and not one on which the truly regenerate heart will not write, "Holiness to the Lord." The time is coming when this is to be the motto on all our possessions—even on the bells of the horses—*why not now?* Probably in the millennial days, after the work of missions is completed, and universal piety has well-nigh banished poverty, there will be a vast deal of wealth in the church, and Christians will have nothing to do but enjoy it. Yet we expect that then, this great abundance, instead of injuring them, will promote a cheerful, high-toned piety—*why not now?*

I love to look back to the primitive church, and forward to the millennium—for what the church "has been, and shall yet be," she may be now. We have the same Bible to guide us, and we cannot suppose that any larger measures of the Spirit was received by the early Christians, or will be by the later ones, than is freely offered to us.

S. J.

FAITH IN DARKNESS.

BELIEVING in darkness, on God's bare word, where nothing like fulfilment of the promise is to be seen, is certainly a great and glorious thing, by which God is honored; and O, that such a faith were more frequently found among us! Alas! even where true faith really exists, it is but too generally in a state of conflict, and seldom triumphant and perfected. Let the Christian cling to the divine promises, and the deepest cloud will become radiant; for faith is the evidence of things hoped for, and points to those eternal realities which are the Christian's reward.

THE
G U I D E
TO
H O L I N E S S .

EDITED BY REV. D. S. KING.

VOLUME XV.

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GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 15.

ON THE UNIVERSALITY OF THE LAW OF PROVIDENCE.

THE law of Providence, suited to man's moral capacity, and therefore less strict or rather less inflexibly coercive than the natural law, nevertheless extends to every individual, and to every position and act. Without delaying its operation for a single day, it indicates man's locality in the very beginning of his existence. In combination with the natural or physical law, it places him in the cradle under the eye of his father and mother. Helpless, but not unprotected, it is the watchful hand of Providence, using more or less of earthly instrumentality, which feeds him, clothes him, teaches him. It is Providence also, as he exchanges childhood for youth and thus gradually enlarges the boundaries of his habitation, which scatters both flowers and thorns in his path; the one to cheer him to activity and duty, and the other to warn him of danger and deter him from sin. From the early locality of the cradle and the parental hearth, from the lines drawn around him by the domestic circle where he is first placed, he never moves a step, he never goes, and never can go, except by the same providential permission, or in opposition to that permission. The law of God, which is only another name for the law of Provi-

dence, is upon him ; holding in respect his moral freedom, it is true ; but still strict in its claims, unerring in its application, full of wisdom as it is of goodness.

2. It is one of the first principles in the doctrines of holiness, that men should remain patiently and quietly where God has placed them, until they receive from himself the intimations of departure. It was thus that Jesus grew up in the humble retirement of a carpenter's family, a brother among brothers and sisters, obeying his parents in love, eating and drinking at their common table, sympathizing in their joys and sorrows, laboring daily with those who were brought up in the same form of labor, and regarding the yoke of his earthly position as entirely light and easy, because it was the yoke of his heavenly Father's providence. He remained there till that unerring providence, arranging around him other circumstances, and arousing within him desires corresponding to those circumstances, led him forth from the quiet home of Mary and Joseph, to the trials and duties of a new position ; to persecution and death. How different was his conduct from that of the rebellious and unhappy youth, of whom he has given an account in one of his affecting parables. The prodigal son, in the pride of self-wisdom and self-will, demanded his share of his father's goods before the time, which was rapidly drawing nigh, when the law of Providence would have freely offered them. As he went forth in violation of the providential law, which required him to wait till a later period, he went forth without the presence and approbation of the God of providence, and found in the famine and wretchedness of a distant land that sure retribution, which always follows any movement made in our own strength and choice.

3. The first position, then, in which man is placed by him, who overrules all things in goodness, is that of dependence and guardianship within the limits of the family circle. Gradually the hand of Providence opens the door, and he goes out ; but it is only into another department, or perhaps we should say into another line of demarcation, drawn by one who is invisible. As the child advances to youth, and from youth to manhood, and as he acquires the wisdom of maturer age and the increased strength of virtue, he is invited, under the guidance of that unseen Power who proportions our trials to our strength, to different and perhaps more responsible scenes and duties. The hand, which at first restricted him to his father's home

and prescribed its limited duties, now points him to a wider sphere of endurance and action, as well as of joy and sorrow. Hidden in the vast and impenetrable future, no one can tell beforehand what that sphere will be. He may be called to labor in the field or the workshop; and with his shepherd's staff or his plough he may be either the master or the servant. He may be employed as the humble teacher of children in the elements of knowledge, or may be constituted a law-giver in the halls of a national legislature. He may be the physician of the sick, and eminent in the gifts of healing; or he may himself be the inmate of a hospital, and administered to by others, through long years of pain and despondency. To-day he is on a throne — to-morrow in a prison.

4. As we have no foresight, so we have no power in the arrangements of our providential allotment. It is one of the secrets which rests with God. Men may reason upon the matter as they will; but the simple and sublime fact remains. God's unerring hand has marked out the lines of our habitation. He builds up one, and casts down another. It does not depend upon man's talents, nor upon his education, nor upon his wealth, nor upon his friends, nor upon any thing else that is human, what he shall be, or whether he shall be any thing; where he shall go, or whether he shall go any where; but upon God alone. "A man's heart," says Solomon, "deviseth his way: but the Lord directeth his steps;"* — that is to say, if he is *willing* to be directed. It should never be forgotten, that God, although he orders all things, and has prescribed to every one the bounds of his habitation, will never violate the moral liberty he has given, nor compel an acquiescence, which is acceptable only so far as it is voluntary.

5. In connection with what has been said, there are a number of remarks yet remaining to be made. And one is, that the enclosure of Providence, the place of his habitation which God has chosen for him, is a man's *only true home*. There is no other; there can be no other. Let no sigh arise from his bosom; let no tear escape him, because his dwelling place, rough hewn, perhaps, and built upon the rocks, is less beautiful than his neighbors. Of one it can be said, "his lines have fallen to him in pleasant places, and he has a goodly heritage." Of another it can be said with equal truth, "his house is

* Proverbs 16: 9.

left to him desolate." Nevertheless, if he stands within the demarcations of Providence, he occupies the place which the highest wisdom could design for him ; he stands in his own true home, and he has no other.

6. Another remark is, that within the lines of Providence there is protection to those *who believe*. It is not safe for man, in violation of God's arrangements, to move beyond the line which God has marked out for him. It is not safe for him to have the smallest desire to go beyond it, or even to cast a look beyond it. Beyond this high and real barrier, real though erected by an unseen hand and invisible to the outward sight, there are temporal and perhaps spiritual riches, which are not ours, and which we are not allowed to reach after. The wealth, which is beyond that line, is destined for the possession of others. The crown of earthly honors, which shines beyond that limit, is not destined for our heads. Public religious instructions, no matter how rich and how true, which are given by religious teachers beyond that limit, are designed for others and not for us. Even the private society of religious persons, however devoted they may be, is interdicted when it can be had only in violation of the divine limits. We must thus sacrifice the richest privileges and gifts, both spiritual and temporal, to the arrangements of Providence, in order that we may retain and enjoy, what is infinitely more valuable, the God of providence. Keep with God in God's place, and thou shalt not only find inward riches, but inward and outward safety. The lines drawn around us by the providential law, constitute "a holy city," "a new Jerusalem," to those who dwell in it in faith, and who take God as their everlasting light. To such, contented with their allotment, whatever may be its temporal aspects, God will never fail to yield his presence and protection.

7. Another remark to be made, is this. In order to keep the mind in that spiritual seclusion, which is implied in being truly united with God, it is not necessary that we should quit our ordinary duties, and separate from our fellow men. If the solitary places of forests and mountains are not interdicted, it is certain that they are not absolutely necessary. The man is in the true seclusion, the true spiritual retirement, who is shut up in the enclosures of Providence, with willingness and joy in being so. When we are in harmony with Providence, we are in harmony with God ; and harmony with God implies all that

seclusion from the world which is necessary. This is the true solitude. In its external forms, it may be more or less. It may restrict us to the limits of a sick chamber; it may compress us within the walls of a prison; it may lead us for a time to the most retired and lonely place of meditation and worship; or it may allow us, on the other hand, the widest range of business and intercourse, and mingle us with the largest multitudes of men. But whether its lines are stricter or more expanded, it is the true solitude, the place of retirement which God has chosen, the select and untrodden hermitage where the soul may find and delight itself with its Beloved.

A. K.

For the Guide to Holiness. .

EVERY THING A HELP IN THE DIVINE LIFE.

NO. 5.

INTERCOURSE WITH THE WORLD.

Most Christians seem to calculate on finding God in the closet, and loving him in the world. Hence they naturally conclude that the necessity they are under of mingling with the world in the way of business and social intercourse, is, and must be, a great hinderance in the divine life. They look almost with envy on those whose lot it is to live in retirement, exempt from the dangers incident to a daily contact with their fellow men. They often say to such, "It is easy for you to be spiritually minded, but if you were situated as we are, you would find it impossible."

To be alone with God is indeed blessed; so it is *to be with God* any where — in the family circle, or in the crowd. It is the lot of most people to mingle more or less with their fellow beings, and many are so situated that they can seldom be alone. Can it be, that our Father has arranged things in this way on purpose to throw obstacles in our path? Would he have placed his children in families, in neighborhoods, in various associations, and in business and political relations, just to bring them into a snare and a trap? Is all true goodness shut up in the hermitage, the cloister, and the sick chamber? If so, then religion is all a thing of sentiment and theory, but with nothing in it of the practical. Our Savior says, "The first and great commandment is, Thou shalt love

the Lord thy God with all thy heart ; and the second is like unto it, thou shalt love thy neighbor as thyself." Obedience to the second naturally flows out of obedience to the first, but how is it to find expression in solitude. I may love my neighbor as myself, but if I have no communication with him, he will never know it, and be never the better or happier for it. Intercourse with the world in all the various relations of life — in business, in pleasure, and in affection — is among the "things present," which are *ours*. It forms no exception to the general rule. This is another of those real helps, generally misnamed hinderances.

"But," says the man of business, as he wends his way homeward at the close of a day in which he has had to come in contact with all sorts of people, "I do n't find it so. I enjoyed a season this morning of reading the word and prayer, and felt some good desires and some right purposes springing up in my heart ; but seeing so many people, and talking about so many things, has driven every good thought out of my head. Instead of gaining ground, I am farther off from heaven than I was this morning." His wife too, makes a similar complaint. "It is necessary," she says, "that I should be in the midst of my family nearly all the time ; and then, we are so situated, that we must have a great deal of company. I don't know how it may be with others, but I am sure I am not able to preserve a constant recollection of God while in the midst of my family and friends. And when at night I find myself alone, and begin to review the day, I perceive I have been thinking of everything but God, and trying to please everybody but God, and that in my family and with my friends, I have talked of every thing else but God. There is a weight on my spirits, and a dimness in my perceptions of truth and duty ; a mist has been rising up between me and my Savior, which I have neglected till it has become a cloud."

It would not perhaps be too much to say, that this is not the general experience of those who call themselves Christians ; it is, at least, but too common. Is there no remedy ? Are we a company of pilgrims, passing through this world, all jostling and hindering each other ? Surely it ought not to be so, and when our hearts are right with God it will not be so. Let us now look at some of the ways in which intercourse with the world is designed to aid our religious progress.

1. *It is a salutary discipline* ; it calls into action several graces which could not be exercised in solitude ; such as meekness, forbearance, patience, self-denial, courtesy, kindness, and charity. These graces brighten and strengthen, by constant use, and therefore we ought to welcome the frequent opportunities for their exercise, afforded by our intercourse with the world. How can I exercise charity except by

mingling with those who are the appropriate objects of it? How shall I exercise meekness unless I am in the way of receiving provocation? But if when I meet with any thing provoking I am enabled, through grace, to take it patiently, then is the soul greatly strengthened in faith and courage. And so of all the rest.

2. It aids us in gaining *self-knowledge*. In the failings of others, we may often read our own. Contact with the world, shows us what spirit we are of; and in society only, can we learn how far we are really possessed of the graces above named. For instance, I may imagine I should be meek under provocation — I may resolve to be so, — but I cannot be sure that I have the grace of meekness till I am brought to the test. I may think I love my neighbor as myself, but it is only by watching my feelings when our interests conflict, or our opinions differ, or our tastes vary, that I can really know. We may in the retirement of the closet look out upon the human family with a kindly feeling, and think we wish them well, but we cannot be sure whether it is true benevolence, or only an amiable sentimentality, till we actually come in contact with the persons which compose it, and find some of them ignorant, some ill-bred and disagreeable, some narrow-minded and contracted in their views, wanting in everything noble, generous, and refined, some dull and indifferent and every way uninteresting, some cold and heartless, some utterly degraded. *Sentiment* will not endure all this — true love will; the one looks upon all these with disgust, the other with tenderness and pity.

3. We have high authority for saying that, "The proper study of mankind is man." This study can be pursued only by mingling with the world. There is a great deal to be learned there, which cannot be learned anywhere else; and it is a sort of knowledge of much practical utility, for which no amount of book-knowledge can be advantageously substituted. We observe the mistakes and faults of others, and learn to avoid them; we see what is excellent, and imitate it. We may learn something from every body — something to do, or something to avoid doing. There are examples and beacons on every hand.

4. Intercourse with the world has a tendency to *draw us out from ourselves*. Too much solitude goes to nourish the life of self. It is not good to have the mind's eye filled and exclusively occupied with visions of self-improvement. There are those who spend nearly all their time in study, without making any use of their acquisitions. They enjoy the investigation and contemplation of truth, but do little or nothing in the way of communicating it to others. They live so much within themselves, that they almost forget the world without, or they will not mingle with it for fear of being contaminated. What is this but a refined sel-

fishness? It is as if physicians should refuse to visit in those districts where the diseases were infectious.

5. Contact with the world brings our sympathies into exercise. If we lived always alone, we should be in great danger of growing cold-hearted. Suffering humanity has a claim on our sympathies, which we shall not be likely to meet, except so far as we are eye-witnesses of its sufferings. We are commanded to weep with those who weep, and rejoice with those who rejoice; we can do this only by mingling with the weeping and the rejoicing. The recluse will not be likely to have "the sweet gift of feeling the things of the flock of Christ as if they were his own;" he will not taste "the delight of mixing himself up with the people of God, and considering their benefits as his." How much he loses!

6. The command of the Savior is, "Let your light so shine, that men may see your good works, and glorify your Father who is in heaven;" and he adds, "Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house." The Christian, by living in the world, and acting well his part in it, gives others the benefit of his good example. Who can measure his influence in this respect? *The unconscious influence* of each Christian is great — greater, perhaps, than the results of his direct efforts. When a good man dies, society feels his loss; but it is more what he *was*, than what he *did*, which makes his loss so severely felt, and makes his memory so precious.

7. The fact that there are many eyes upon us, is a salutary check. Christians sometimes feel annoyed by the consideration that they are surrounded with those who watch for their halting. But though the world is strict with us, it does not, generally, require too much. The Christian sometimes forgets to watch, *but the world never does*. The reflection of this will often spur him on to duty, when through drowsiness of spirit, he fails to feel the force of other considerations.

8. Intercourse with society affords constant opportunities for doing good. If we always keep this in view, we shall be a blessing to the world, *and the world will be a blessing to us*. The most effectual way of securing ourselves from the dangers of worldly company, is to be intent on doing them good. Then we shall not only escape harm, but our efforts to do good will be attended with a most favorable reaction on our own souls. As liberality blesses the soul of the giver, so does every other effort to do good. The Christian, who is wholly devoted to God, does not find society a snare to him. His mind is absorbed in divine things, and "out of the abundance of the heart the mouth speaketh." When this is the case, it is apparent, and the world will listen.

They like to hear a man talk about that of which his heart is full, and sincerity is every where respected. Let Christians then be filled with love to God and man, and be affectionately and honestly intent on doing good every where, all the time, to every body, and they will grow in grace faster, a great deal, than they would shut up in a cloister. Their social virtues will be kept bright by constant use; and they will be happy in the continual effort to make others happy. They will be taught of God how to combine the contemplative and active styles of piety. *This beautiful combination* has not as yet been much seen in the church; but it is to be. Undoubtedly, it is this type of piety which is to usher in the millenium.

Child of God, do you find the social intercourse of life a snare? Instead of your making an impression on the world, is the world making an impression on you? Then something is wrong. Perhaps you have been attempting to act too much on the defensive — just trying not to do any harm. It is much safer to act on the aggressive. Simply to “take heed to yourself” is not enough; you must go out of yourself, and take heed to others; intent on doing good, every where, at all times — that is, as God by his spirit shall prompt, and by his providence open the way. But let the claims of society be met, friends enjoyed, benevolent associations entered into, political and business relations sustained, and a public spirit cherished, all on the principle of entire consecration — *never forgetting Whose we are, and Whom we serve.*

S. J.

For the Guide to Holiness.

DIRECTIONS FOR PERSONS WHO ARE DESIROUS OF LIVING A HOLY LIFE.

[The following directions and rules of holy living are found in the writings of Genhard Tersteegen, a devout preacher and writer of the last century, resident in Germany. He was a decided and able advocate of the doctrine of present and entire sanctification. His writings are but seldom met with in this country.]

1. Remember that your house and your hearts ought to be *a habitation of the Lord Most High*. The Lord Jesus himself will be your superintendent and patron, and his holy angels your companions; judge therefore yourselves, with what devotion, serenity, sim-

plicity, and sincerity, you ought to conduct yourselves, both inwardly and outwardly, in the sacred presence of the Lord, if you desire that he should abide with you and in you, and if you wish to continue to participate in his divine favor and blessing, both as respects body and soul.

2. Your calling is sincerely to forsake the world and its spirit—to die continually to your corrupt nature, and all the life of self, and to converse night and day with God in your hearts, in the exercise of true prayer. How holy and blessed is your vocation! Give yourselves up to it cordially, and with great fidelity. This is your aim; be this also your constant employment.

3. Do not pray merely at certain times, but wherever you are. And whenever you come together, (in the ordinary transactions of business,) strive to keep yourselves in a frame of fervent desire towards God, and in his presence; just as if each of you were alone in the house with God, yet without much external show and gesture. And when any one wishes to converse with another, be it either when at work, or on other occasions, let him previously think in his own mind, "My brother or sister is praying, I ought not to disturb him or her," in order that all unnecessary conversation, even on spiritual things, may be as much as possible avoided.

4. Again; pray much and speak little. O, let me particularly recommend to you that sacred, gentle, and peaceful silence which God and all his saints love so much! The spirit of loquacity is the bane of all religious society; the extinction of devotion occasions confusion of mind, is an abuse of time, and a denial of the divine presence. Love, obedience, or necessity, must influence the tongue to speak, else it should continue silent. Even in spiritual things, edify one another more by a holy walk than by a multitude of words. God dwells only in peaceful souls, and the tongue must be at peace also. Behold the fruit of sacred silence! It gives time, strength, collectedness, prayer, liberty, wisdom, the society of God, and a blessed and peaceful state of mind.

5. Love one another in sincerity as the children of God, and believe that you are beloved by each other, though nothing of it, and even the reverse be manifested. Let every one be beforehand with his brother in undissembled kindness, attention, and subjection, as though he did it to the Lord in all sincerity. Bear one another's

burdens, both of body and soul, as if they were your own. Be ever ready to serve each other gladly and in artless humility, and to wash each other's feet, so to speak, or in the meanest and most laborious offices.

6. Remember the important words of Jesus, "I came not to be ministered unto, but to minister." Therefore, under the consciousness of his own unworthiness, ought no one to expect the like from others; and in accordance with this sentiment, we ought never to believe that any creature shows us too little kindness, or wrongs us too much. Let every one really think respecting himself, that he is the most unfaithful, the most miserable, the most unsuitable, and the meanest of all; and hence he ought reasonably to desire to be little thought of, and forgotten by the rest. Be ready to give way to each other in all things. Let each one humble himself beneath the other for the Lord's sake; by this means, fervor and peace of heart will be obtained and preserved.

7. Avoid all suspicion. Give no ear amongst you to the accuser of the brethren, and suffer no wrath or bitterness to harbor in your breasts. Put the best construction upon every thing that may appear offensive to yourselves or to others. Look only at that which is good in others, in order that you may love it, and thank God for it, and imitate it. But do not remark their weaknesses, or if you observe them, commend them to God in prayer, and forget them immediately, unless it be your office to remember them. If any one be overtaken in a fault or crime against his brother, let him go immediately and confess his guilt in undissembled humility. Satan, by this means, will be trodden down under your feet, mutual love confirmed, and the favor of God be doubly re-directed towards you.

8. Seek nothing more than the moderate supply of your bodily wants, and beware of the subtle deceitfulness of riches. What have we to do with the world's poisonous trash? Are we not redeemed from the earth, and called to eternity? O, love and exercise that estimable virtue of the inward and outward poverty of Jesus, who careth for us! Love, for the Lord's sake, that which is little, mean, contemptible, disagreeable, and burdensome in every thing, in order that you may inwardly live unhindered in communion with God, and externally rejoice in the society of each other.

9. Flee from all selfishness, as the greatest bane of social life. Let no one desire any thing which he would not as willingly grant to his brother, even more readily than himself; for we are called to deny ourselves.

For the Guide to Holiness.

RELIGIOUS CORRESPONDENCE.

No. 1.

Divine direction sought. The first step toward a nearer approach to Christ. Evidence of the inbeing of unbelief sought and found. An opposer renounces his scepticism. Salvation from sin obtained and retained by a momentary act.

I HAVE been asking divine direction and trust in endeavoring to meet the difficulties in your case. I may be assisted from on high; otherwise, I well know that the attempt will be useless. Most deeply and habitually do I feel the force of the Savior's words, "Without me ye can do nothing."

And now, dear friend, the first step for you to take toward a nearer approach to Christ, is to give up your unbelief. Unbelief is a sin. And O, how greatly dishonoring and displeasing to God is this sin! Only think, what temerity for mortals to doubt the word of the immortal Jehovah! The awful enormity of this sin may be inferred from the words, "He that believeth not, maketh God a liar." What more heaven-daring can be conceived of than this?

But you may ask, wherein do I indulge unbelief? Convince me that I am really indulging this traitor in my heart, and through the strength of almighty grace he shall at once be expelled, and never more shall the temple of my soul be defiled by his indwelling. Ah, my dear friend, he is so subtle in his workings, and in his lurkings so insidious, that like the father of lies, he transforms himself not unfrequently into an angel of light. Did his native deformity appear, I know you would with unutterable loathings long since have ejected him.

But let me ask you to go with me through a short process, and see if you do not detect this heaven-daring traitor's insidious workings. And if you see his work in your heart, you will of course know that *he is there*, and however painful the knowledge of his indwelling may be, it will surely be better to know it; for there is one for you, stronger

than the strong man armed, and through his power you may expect to have this fiend expelled out of your heart.

And now let me ask, have you not for weeks, aye, even for months past, been endeavoring to present yourself a living (that is, continual) sacrifice to God *through* Christ? Why have you not believed the sacrifice holy, acceptable? Had you believed this, you would have entered into rest. Then why, I again ask, have you not entered in? Because of unbelief! Were you permitted to hear the voice of God in tones of thunder from the highest heavens, proclaiming an offering presented through Christ, "holy, acceptable," you would not think of doubting it. This is because you are not willing to believe the *Word* of God unless it is attended with the further confirmation of signs and wonders.

Ah! dear friend, do you not now perceive that the same vile monster which crucified your Lord has still a foothold in your heart? Yes, your Savior is as truly saying to you, as he said to the unbelieving Jews, "Except ye see signs and wonders ye will not believe." Yet with them you may also be assured that no sign shall be given. Now do you not perceive that if a sensible manifestation of the acceptance of your offering were given, that *faith* on this point would not be needful? Yet you say that you expect to receive the blessing by faith. You see the contradiction. It is through faith, a present reliance on the Savior to save you, that you are to be brought into the enjoyment of salvation from all sin. You already feel that you are partially saved, yet how are you thus far saved but by virtue of a present trusting in Christ to save you? You are deeply conscious that you cannot in any degree save yourself; and from the extremity of the case, you are driven to venture on Christ — and to the degree that you do this, to this degree precisely he *saves* you. A friend, in conversing with a minister who opposed the doctrine of salvation from all sin in this life, kindly presented the following inquiries to the opposing brother. "Do you think Christ could save you from sin *one moment*?"

"Yes."

"Well, if he could save you one moment, do you not think he could save you two minutes?"

"O, surely he could."

"If he could save you two minutes, why could he not save you five minutes — an hour — a day — a week — a month — or a year, if you would only continue to trust in him?"

The opposer gave up the point here, and saw that not to trust in the power of Christ, now and continually, was sinful, inasmuch as it was limiting the Holy One of Israel.

I trust that you will now say that your way is clear, and that you will begin to act in accordance with your present convictions of duty. You acknowledge that unbelief is a *sin*. Then from this moment renounce this with all your sins. Trust in Christ to save you from all sin this moment, and you are now saved. If you would continue in the enjoyment of this salvation, you must *continue in the act of trusting and believing*. You breathe now, and without anxiety trust the Giver of life for power to inhale the vital air yet again and again; and by this act, you are momentarily sustained in natural existence. And thus in a continuous act of reliance, and in ceaseless dependence, are you empowered to live a life of faith in the Son of God.

This moment he is saying, "Come, for all things are now ready. Look unto *me*, and be ye saved, all ye ends of the earth." Have you not been looking unto yourself, feeling that a greater fitness must be induced before you venture wholly on Christ for the performance of this great work. O, this is a vain endeavor. It is Christ alone who can work in you that which is well pleasing in his sight. O, look to him, and trust in him, who in the greatness of his ability, performeth all things for you.

One has said, by this we may know whether we are seeking the blessing by faith or by works. If by works, something must be done *first*; we must be or do thus or so, *before* we come to Christ to save us. But if we are expecting to receive the blessing by faith, and are expecting Christ alone to save us, then we will look for it *now, and just as we are*.

For the Guide to Holiness.

A CHRISTIAN DESCRIBED.

[Continued from page 33, vol. 13.]

He has gained a complete victory over *self-will*, a sin peculiar to an unsanctified state. It clings closely to unsanctified hearts, and much effort is required for its total destruction. To be holy, is to be perfectly resigned to the will of God in all things. *Self-will* is setting up our own will, and giving it the preference to God's will. It is the exaltation of self, while God is rejected and dishonored. Thus with many, *self* is made the rule and standard of action, while the will of God is almost totally disregarded. Submission to God is averse to our corrupt hearts, and

hence it is a hard and difficult lesson to learn. It should be earnestly sought and obtained ; for without it, " no man shall see the Lord." Well does the poet say :

" Wherefore to thee I all resign ;
Being thou art, and Love, and Power :
Thy only will be done, not mine !
Thee, Lord, let heaven and earth adore !
Flow back the rivers to the sea,
And let our all be lost in thee ! "

It is quite apparent that with a large proportion of professing Christians self-will is the ruling principle of action. Imagining that they are right, every body else must submit to them ; and even the plain, revealed will of God is set aside as being of but little importance. They often plead that they are governed by conscience, when it is nothing but obstinacy. The workings of this governing principle, it is true, are more observable at some times than at others. In prosperity, it frequently appears that God has universal submission, but when adversity comes, self-will seems to reign uncontrolled. When the Lord smiles, the language is, " Thy will be done ; " but when He seems to frown, it is, My will be done. Now it is evident that so long as this principle remains, the heart cannot be entirely sanctified. Self-will must be given up entirely. God's will must be our will. To this we should always bow with entire and cheerful submission. But the inquiry may be made, Is it possible to be so entirely saved from sin in this world, as to always yield perfect submission to the will of God ? Undoubtedly, it is. Place the perfect Christian under the most peculiarly trying circumstances, and all is right. Does he lose friends, property, health, &c., no murmurings or unjust complaints are heard. He can sing :

" Give joy or grief, give ease or pain,
Take life or friends away,
But let me find them all again
In that eternal day."

And even in prospect of a sudden or an early grave, he can exclaim, " Thy will be done ! " O, how blessed thus to live, and how triumphant thus to die ! He feels that " All things work together for good to them that love God." He can say with Job, " The Lord gave, and the Lord taketh away, and blessed be the name of the Lord ! " Mr. Charles Wesley has beautifully described the absolute resignation which characterizes the perfect believer, in the following lines :

" To do, or not to do ; to have,
 Or not to have, I leave to thee ;
 To be, or not to be, I leave ;
 Thy only will be done in me.
 All my requests are lost in one :
 Father, thy only will be done.

Suffice that, for the season past,
 Myself in things divine I sought,
 For comforts cried with eager haste,
 And murmur'd that I found them not :
 I leave it now to thee alone ;
 Father, thy only will be done.

Thy gifts I clamor for no more,
 Or selfishly thy grace require,
 An evil heart to varnish o'er ;
 Jesus the Giver I desire ;
 After the flesh no longer known ;
 Father, thy only will be done.

Welcome alike the crown or cross ;
 Trouble I cannot ask, nor peace,
 Nor toil, nor rest, nor gain, nor loss,
 Nor joy, nor grief, nor pain, nor ease,
 Nor life, nor death ; but ever groan,
 Father, thy only will be done."

Professing Christian, examine thy heart ! Does self-will reign there ? Do you feel its workings within prompting you to self-importance, and inspiring a disposition to lightly esteem the will of God ? Does it make you troublesome in the church, always wanting your own way in every thing, despising the gifts and judgments of others ? O, let self-will reign in you no longer ! Seek its destruction at once. Pray earnestly that you might be cleansed "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

Nov. 17, 1848.

" Fear not, lest even if you gain, you should not keep a pure heart. Is it not easier for God to love and save from sin, a soul holy and all opposed to evil, than a heart still corrupt and lustful ? Does God require you to do all in your weakness ? Nay, answers the Spirit, ' I, the Lord, do keep it ; I will water it every moment, lest any hurt it ; I will keep it night and day.' "

For the Guide to Holiness.

DEAR BRO. KING : — IN the ' Guide ' we have the experience of God's children of various denominations, and to me, this is one of its most pleasing characteristics. I send you a poem, perhaps never published in this country ; and ask, could Wesley, could Upham, speak more triumphantly than this Church of England divine ?

E. M. B.

DYING TO THE WORLD.

My soul lives but a stranger here,
My country is the heavenly sphere ;
While God here wills my stay,
His grace my powers shall sway ;
Death ! when for me you are designed,
But little work in me you'll find.

My all is God's possession grown,
I nothing keep to call my own ;
If any self you see
Remaining still in me,
O ! that had long ago have died,
Had I the lurking ill descried.

Perhaps you'll at my body aim, —
But that 's devoted to God's name ;
God there is pleased to build
A temple with God-filled ;
Dare you to ruin that design,
Which temple is of Godhead Trine ?

By God's permission yet you may
Dissolve this house built up of clay : —
In ruin when it lies
It glorious shall arise ;
And rise to a much nobler height
Than the first temple — much more bright.

Should you my heaven-born soul attempt,
That from your terror lives exempt ;
You ne'er, with all your skill,
Could souls immortal kill :
You need not me and world divide, —
I long ago the world denied.

I have prevented all your force,
Which from your friends might me divorce, —
To friends, though truly dear,
My heart dares not adhere :
No perfect friend but God I know,
For God I all the rest forego.

Should you invade me armed with pain,
And make me numerous deaths sustain,
My will to God resigned,
Sweet ease in God will find ;
God's love will all my pangs endear,
With joy that dissolution's near.

Death! when you shall approach my head,
You'll nothing see but what is dead ;
Yet do not me forsake ;
Care of my body take ;
Lay me with gentle hand to sleep —
God, in the grave, my dust will keep.

BISHOP KEN.

For the Guide to Holiness.

INCENTIVES TO HOLINESS.

No. 3.

(CONCLUDED.)

13. By becoming holy we shall bring the more honor to God. By sin, man lost the image of God ; by holiness, that image is regained. And by so much as we resemble our heavenly Father in his divine character, by so much we have regained his moral image. Then being created again anew in his own image, we become children of the Most High, and are thereby prepared to bring great honor to his holy name. While the Lord is angry with the wicked every day, he constantly delighteth in his saints and the excellent in the earth. Yea, with the holy, the just, and the pure he is well pleased. And then, who thus honor God, will He honor: With complacency and goodness he remembers the holy.

"He sees and loves his image there."

We may honor God by our conversation, by our faith, and by our

works. A holy life carries with it a sweet and sacred influence in any country and in any age, and will bring to God present and eternal glory. "Be ye holy," therefore, for the honor it will confer both on you and your heavenly Father.

14. Holiness will make us the more useful. It will prepare us for "every good word and work." By becoming holy, we shall be able not only to "do justly, love mercy, and walk humbly with God," but we will be prepared efficiently for the duties, blessings, conflicts, and comforts of life. We will then learn duly to appreciate every thing but sin, and make the best use of every allotment of the divine Disposer of all things. Through our holy living, knowledge may be increased, light diffused, the way still the more clearly marked out, sinners turned to the Lord, and believers encouraged to "perfect holiness in the fear of God."

15. In becoming holy, we shall become the more happy. Religion, in any stage of grace, was never designed to make our pleasures and our comforts less. Verily no. It infinitely augments, sanctifies, and matures them. When sanctified unto God wholly, our humility is deepened, our faith greatly increased and strengthened, our hopes become more pure and reviving, and our love, not like the gleams of sunlight in a cloudy day, but like the constant, steady flame, that increases wider and ascends higher, burns constantly purer and brighter. Love, when perfected, flows out from the joyous fountains of the heart to all men, and then flows back to God, the great source of ceaseless, inexhaustible love. We are the more happy in trials, in temptations, in adversity, in persecution, in life and in death. We run with a surer step, hold to that which is good with a firmer grasp, and become "patient in tribulation, fervent in spirit, continuing instant in prayer." Our "peace passeth understanding," and our joy is "unspeakable and full of glory." And then our happiness here is intimately and eternally blended with the happiness of heaven. The holy here shall see and enjoy God hereafter, and be happy in his presence for ever and ever.

16. Another incentive to holiness is its exceeding loveliness. There is a beauty in holiness that is unsurpassable. The earth is beautiful, and filled with many delightful things. When the darkness of the night is past, how glorious the morning shines! and when the tempest is hushed into repose, how lovely and serene all nature appears! Creation smiles. But how much more glorious, when the Sun of righteousness in meridian brightness beams upon our pathway to heaven! And how beautiful indeed to behold by faith in open vision, the presence of him who is "fairest among ten thousand, and the one altogether lovely." Well,

perfect holiness will introduce us to this enrapturing and glorious prospect. The Christian on earth, and "the spirits of the just" in heaven, are glorious all within, by so much as they resemble the moral beauty and goodness of God. Holiness "elevates, ennobles, adorns, and beautifies the soul; it raises the affections to heaven, employs them upon divine objects, and transforms the heart into the image of God." Holiness is transcendently beautiful. To its possessor, it is all beauty *without*, all beauty *within*. Let us serve the Lord, therefore, "in the beauty of holiness," that we may be presented at last before his throne "with exceeding great joy."

17. And still another motive to holiness is its priceless and intrinsic worth. It is incomparably valuable. Consider its properties. Weigh its preciousness. Multiply its joys, its consolations, its glory, its rewards. Then count the price and tell its value. It frees from sin and purifies the soul; it cleanses from all unrighteousness, and fills "with all the fulness of God." It confers riches more than earth can grant, honors more glorious than the greatest earthly potentates can bestow, and pleasures too, as lasting as the mind. It is "a well of life," a "fountain of joy," a hive of honied treasures, a mine of priceless gems, an ocean of love, a passport from glory to glory. It is our rejoicing in life, our triumph in death; it opens before us the visions and rewards of immortality, and secures for us the ineffable bliss of heaven. O, let its preciousness lead you, Christian reader, to embrace it speedily, and then to enjoy its rewards eternally. "If, then, holiness is of such worth and importance, the ordinances and institutions of religion, and all the means adapted to secure, preserve, and increase it, ought to be highly esteemed and diligently employed."

18. Another consoling incentive to perfect holiness in the fear of God, is the present and eternal rewards it proffers to its possessors. "Godliness is profitable unto all things; having the promise of this life and the life which is to come." Here it will lead us forth "into green pastures and beside still waters;" yea, it will cause our "peace to flow as a river, and our righteousness to abound as the waves of the sea." It will abundantly fill and make our cup run over, and goodness and mercy follow us all the days of our life. Then perfect holiness will introduce us to perfect fruition. From the victory of death and glory of earth we shall pass to the glory of heaven. It will make us "kings and priests unto God forever!" Yea, it will

"Make us partners of His throne,
Decked with a never-fading crown!"

There in his presence we shall share a "fulness of joy," and at his right hand drink from the "rivers of his pleasure forevermore." And above all this bliss, this fruition shall be *eternal*. It will never cease. It shall abide everlastingly. Rocks shall turn to dust; earthly crowns shall fade; the perpetual hills and everlasting mountains shall crumble into ruins; empires decay and time itself shall be no longer; but holiness, like God, like heaven, shall abide forever. While endless ages are rolling onward, and still onward, and onward, this glorious treasure shall be ours, possessed, and enjoyed, amid adoring seraphims, and "among the spirits of the just made perfect," fast by the river of life in heaven. As we have chosen God for our satisfying and abiding portion, he will be "*our portion forever*." Heaven, with all its ineffable delights, and unutterable joys, will now be our long, long, happy home.

Many, many are the weighty and important and consoling motives that urge upon the Christian the incessant pursuit of holiness. Yea, "what an assemblage of motives to holiness does the gospel present. I am a redeemed sinner, a sanctified believer, all through grace and the most wonderful means which infinite wisdom could devise. I am a temple of God, and sure I ought to be pure and holy. I am a Christian. I am a child of God, and ought to be filled with filial love, reverence, joy, and gratitude. I am an heir of heaven, and hastening to the abodes of the blessed, to join the full choir of glorified ones, singing the song of Moses and the Lamb; and, surely, I ought to learn that song on earth." To be happy hereafter I should be holy here. I must be holy on earth to enter into a holy heaven. To be like Christ in glory I must be like him on earth. Would I enjoy the fruition of immortality, I must partake here of all the benefits of the gospel economy, and be "saved unto the uttermost."

Now, my dear Christian reader, in conclusion "let me entreat of you to make it the great business of your life, the chief concern of every day, to grow in grace; to 'perfect holiness in the fear of God,' and do his will in all things. Cultivate every advantage of time and place; improve the society of God's people, and let your closet testify that your love of holiness is stronger than death." Die unto sin and live unto God. Pray fervently, believe firmly, and wait patiently for the salvation of God. Then walk before him "in righteousness and true holiness all the days of your life," that you may "return and come to Zion with joy and gladness, where sorrow and sighing shall forever flee away."

I. N. K.

PALESTINE.

FROM WHITTIER'S POEMS.

Blest land of Judea! thrice hallowed by song,
Where the holiest of memories, pilgrim-like, throng;
In the shade of thy palms, by the shores of thy sea,
On the hills of thy beauty, my heart is with thee.

With the eye of a spirit I look on that shore,
Where pilgrim and prophet have lingered before;
With the glide of a spirit I traverse the sod
Made bright by the steps of the angels of God.

Blue sea of the hills! — In my spirit I hear
Thy waters, Genesaret, chime on my ear;
Where the Lowly and Just with the people sat down,
And thy spray on the dust of His sandals was thrown.

Beyond are Bethulia's mountains of green,
And the desolate hills of the wild Gadarene;
And I pause on the goat-crag of Tabor to see
The gleam of thy waters, O dark Galilee!

Hark, a sound in the valley! where, swollen and strong,
Thy river, O Kishon, is sweeping along;
Where the Canaanite strove with Jehovah in vain,
And thy torrent grew dark with the blood of the slain.

There down from his mountain stern Zebulon came,
And Napthali's stag, with his eye-balls of flame,
And the chariots of Jabin rolled harmlessly on,
For the arm of the Lord was Abinoam's son!

There sleep the still rocks and the caverns which rang
To the song which the beautiful prophetess sang,
When the princes of Issachar stood by her side,
And the shout of a host in its triumph replied.

Lo, Bethlehem's hill-site before me is seen,
With the mountains around, and the valleys between;
There rested the shepherds of Judah, and there
The song of the angels rose sweet on the air.

And Bethany's palm trees in beauty still throw
Their shadows at noon on the ruins below ;
But where are the sisters, who hastened to greet
The lowly Redeemer, and sit at His feet ?

I tread where the TWELVE in their way-faring trod ;
I stand where they stood with the CHOSEN OF GOD.—
Where His blessing was heard and His lessons were taught,
Where the blind were restored and the healing was wrought.

Oh, here with His flock the sad Wanderer came —
These hills He toiled over in grief, are the same —
The founts where He drank by the way side still flow,
And the same airs are blowing which breathed on His brow !

And throned on the hills sits Jerusalem yet,
But with dust on her forehead and chains on her feet ;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.

But wherefore this dream of the earthly abode
Of Humanity clothed in the brightness of God ?
Were my spirit but turned from the outward and dim,
It could gaze, even now, on the presence of Him !

Not in clouds and in terrors, but gentle as when,
In love and in meekness, He moved among men ;
And the voice which breathed peace to the waves of the sea,
In the hush of my spirit would whisper to me !

And what if my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which He bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

Yet loved of the Father, Thy Spirit is near
To the meek, and the lowly, and penitent here ;
And the voice of Thy love is the same even now,
As at Bethany's tomb, or on Olivet's brow.

Oh, the outward hath gone ! — but in glory and power,
The SPIRIT surviveth the things of an hour ;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same !

LETTER TO A FRIEND IN AFFLICTION.

MY DEAR FRIEND: — There is no doubt the adversary of our souls will always be ready to take advantage of every trial and affliction we may be called to pass through. Thus he assailed David, the man after God's own heart, and caused him on one occasion, when pursued by his enemies, to fear he should fall. This fear is manifested by his exclaiming, "I shall one day fall by the hands of Saul." We may also be tempted in like manner to fear we shall "one day fall." But David did not fall by his enemies, and we need not. The greater the trial or danger, the more firmly David trusted in God; and when about to meet the Philistine, he got faith and courage for the conflict by remembering the lion and the bear, out of whose paw the Lord had delivered him. In this respect it is our privilege to imitate David, by believing that the same God who delivered him is also our God, and will deliver us.

While passing through this state of trial it would be well for us to remember how gold and silver are refined in the furnace and the stone hammered in the mountain, which, when finished, are brought forth for use. Thus it is and will be with us. The furnace of affliction may burn and melt; the blows of the hammer upon our rough nature may hurt; but the process will soon be finished, and then the purified and polished soul will be brought forth to adorn the palace of the great King.

It sometimes leads us to doubt the goodness and mercy of our Savior toward us, when there is a lack of tender, devotional feeling in our hearts. We are grieved at the hard and apparently unbelieving state that sometimes seems to exist. To the sincere soul this is a great affliction. But even this need not discourage or cast us down. It is not our feeling, good or bad, that is going to save us; therefore, in this as well as in any other trial of our Christian graces, we may say, "It is the Lord that gave, (the pleasurable feelings,) and the Lord has taken (them) away; and blessed be the name of the Lord." The apostle says, "All things work together for good to them that love God." In this "*all things*," are included temptations, trials, and afflictions of every kind. Then truly we may say of them, "they are good for me."

May the Lord help us to love him more and praise him better for affliction, in whatever form or time it may come upon us. B. S.

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 16.

ON THE STRICTNESS OF THE RETRIBUTIONS OF THE LAW OF PROVIDENCE.

IN estimating the law of Providence, we are to keep in mind, that it is based upon and develops itself in connection with two leading elements, namely, the inward and the outward. The inward element is man's moral nature. The outward element is to be found in the circumstances, which are designed to regulate the action resulting from the inward principle. The providential law, considered as distinct from the elements involved in it and as developed from those elements, is the *requisition*, the *mandate*, (uttered, it is true, without a voice, but still audible and imperative to those to whom it is applicable,) that the action, originating from the inward moral motive, must not only be right in reference to the originating motive, but appropriate and right also under the *circumstances actually existing*. To do right is to do as God would have us do. The law of Providence, therefore, stating it in its simplest form, is the law of God directing and controlling our actions, *in view of existing facts and events*.

2. Contrary, perhaps, to the common opinion, the retributions of this law are invariably strict and inflexible. It is well understood, that common opinion, founded upon the general experience, assents

to the strictness and inflexibility of physical laws. If a man thrusts his hand into the fire, he is burned. If he plunges himself into the depths of the ocean, he is drowned. If he throws himself down a rocky eminence, he is dashed to pieces. The result, secured by known and inflexible physical laws, is certain.

It may be added, that common opinion attaches the same idea of strictness and inflexibility to the action of the municipal laws of state governments. If a man, contrary to the laws of the land, takes another's property, it is generally regarded a matter of certainty that punishment will overtake him. If a man strikes another, the law, without regard to his position in society or even his penitence, strikes him in return. Fines, stripes, stocks, prisons, show how inflexible is the arm of civil and criminal justice.

But it does not appear to be the common opinion, that the retributions of the providential law are equally strict, equally inflexible. The tendency is, partly because its modes of operation are less obvious to the senses, to look upon Providence as a lenient master, who generally defers punishment, who punishes slightly at most, and sometimes not at all. But this is a mistake. The providential law is as strict in its operation as the others, and even more so. It is possible, certainly, that natural laws may be suspended in their operation and may fail. The penalty of the civil laws may sometimes be evaded. But the retributions of the providential law, (a law modified in its application by the incident of existing facts and events, but always founded on the principles of eternal right and wrong,) can never be annulled, can never be escaped.

3. If the providence of God has brought together a rich and a poor man under such circumstances that it becomes the duty of the rich man to aid the poor, and he refuses to do it, it is impossible for him in any way, except by sincere repentance, to escape the penalty of his wrong-doing. He will ask, perhaps, why he was bound to support or aid the poor man more than another? The answer is, it was not necessary that all should confer their benevolence at the same time, and the law of Providence, operating in connection with the existing fact in the case, made its selection, and the lot fell upon him. The fact, that Providence had given him a particular location, involved also the assignment of a particular duty. In refusing to perform that duty, he has exposed himself to a penalty. When or where it will

come, he cannot foresee ; but its terrible advent is inevitable in its appointed time.

A man has a family, or is in some way connected with one. He is a father, brother, husband, or son. Perhaps he sustains all these important relations at once. He has a moral nature ; and Providence, which makes all these arrangements, has assigned and settled his position. Out of his moral nature and the position which is thus assigned him, is developed the obligation or law of specific duty. We properly denominate it in this case, as in others, the providential law. As a father, brother, husband, or son, he has duties to perform, which would not be binding upon him, if he were not placed in that particular situation. If he fails in those duties, whatever their nature, and whether the failure be more or less, he incurs a penalty, which may not be particularly noticed or felt at the time, but from which there is and can be no escape.

A man defames his neighbor's character, or takes his neighbor's property. Perhaps the defamation is slight ; and the property taken is small. No human eye has seen the theft, and the defamation is uttered so plausibly and ingeniously, that no human heart takes cognizance of it, except to feel and perhaps to multiply its injurious effects. But the deed is done. The civil or criminal law cannot operate in this case, because the deed is supposed to be secret. But the providential law also, which keeps its own record, has been violated ; and the penalty, written in letters of fire, can never be blotted out, except in that atoning blood which washes away all sin.

4. There is nothing exterior, nothing seen. No judge is seen on the bench of justice. No audible sentence is pronounced. No prison doors are shut or opened. No sword is uplifted. And yet the blow falls ; reaching always the precise centre of its object ; the sharper for being invisible ; as inflexibly certain in its movement and its results, as the decrees of infinite wisdom.

5. We proceed now to a remark of no small importance. The strictness of the providential law is such, that the penalty attending a violation of it will be experienced, whether the object which we had in view in our conduct, be good or evil. In other words, God, as the administrator of Providence, will punish us for actions, originating in a good motive, if that motive has been exercised without a careful regard to the facts in the case.

If a father, for instance, from the impulse of benevolent parental feeling, gives a large amount of property to a son, who obviously has no capacity and no heart to manage it aright, he violates a providential law, by attempting to unite things which are incompatible, and the most painful results will sooner or later ensue. If a benevolent man has a poor but very vicious neighbor, and without any suitable reflections upon the matter, bestows upon him liberal donations, he obviously does a wrong thing, although he may have meant it right. He thus sets himself, perhaps without any specific intentions of that nature, in opposition to the providential design; and is found in the ruinous situation of one who is fighting against God. God knows what is best. He sees, that to the vicious man, who expends his wealth upon his lusts, poverty, yea, *extreme poverty*, is the best riches.

6. It should never be forgotten, that a good motive, however kindly and highly it may be appreciated, does not constitute a right action in the strict sense of the term, unless the action can be spoken of and regarded as right, in the circumstances actually existing. It is a very important principle, therefore, especially in its connection with the higher forms of religious experience, that we ought with care to watch over even our good desires, and to bring them under a strict regulation. Our good desires, our good intentions, will not save ourselves or others from evil, if we contemplate and carry into effect objects which are *out of the divine order*.

The instances, which have already been given, help to illustrate the subject. Very many others will readily occur. A monarch, for instance, in the largeness of his heart, proposes the immediate and entire liberation of his people, notwithstanding they are obviously unprepared for it. But in thus doing an act, which under other circumstances would be highly commendable, he only places in the nation's hand a sword to be plunged into its own vitals. His good intentions will not shield him from responsibility. Subjecting his benevolence to the dictates of deliberation and wisdom, he should have first made his gift, not to freedom, but to the *preparation* for freedom.

7. And these remarks will apply, not to one merely, but to all the purest and holiest affections of our nature. Such affections are always good and commendable in themselves; but in the manner and degree of their exercise, they are necessarily subjected to the law of time, place, and object. It is certainly commendable and right at

all times and under all circumstances, to entertain feelings of kindness and compassion for those who suffer. But it is not commendable and right, at all times and under all circumstances, to attempt to *relieve* that suffering. And the reason is, that God, in his wise providence, has seen fit to impose suffering. Suffering, therefore, has its own, its appropriate work to do. And mere human pity cannot interfere with these providential intentions, without committing great error, and without experiencing a retribution on itself.

8. We may perhaps deduce an illustration of the strictness of the law of Providence from the law of nature. We all know, that if our action, that of the husbandman for instance, does not conform to the law of physical nature, it has no reward, but is the occasion of loss. Accordingly we never exhibit the folly of scattering our wheat and corn on the frozen clods of autumn and on the snowbanks of winter; because we know that it is entirely useless, and worse than useless, to anticipate, as we should thus do, the preparations of nature. Whatever we may do, we shall always find, if we would do it with any good results, that God must go first, and strike the first blow. Our business is, both in connection with the works of nature, and in morals and religion, to act *concurrently*, to follow him, and without running before him, to strive to be *co-workers* with him. It is with this great practical religious principle in view, that the Savior says, "Give not that which is holy to the dogs, neither cast ye your pearls before swine, lest they trample them under your feet, and turn again and rend you." It is this principle also, which is the foundation of the important remark of the apostle in his epistle to the Romans, "Let not then your good be evil spoken of." *

9. We return, therefore, to the great truth, which we wish to be left deeply impressed upon the mind, namely, that we can neither do good nor evil, irrespective of the law of Providence, without incurring guilt, and without experiencing a painful retribution. And this retribution, although it may scarcely be noticed at first, and although it may be delayed for a long time, is as certain and irresistible, with the single exception of cases of timely repentance, as the existence of God himself. He who stands in the divine order and is a co-worker with God, may experience trouble. Perhaps it is for this very thing God has placed him where he is, that sorrow, and rebuke, and evil

* Rom. 14: 16.

speaking, may come upon him, and in the fire of their consuming contact destroy the dross that still adheres to his soul. But standing as he does with God before him, and in the way of God's appointment, he will in the end come off victorious. But for him who stands out of the divine order, and who opposes the weak shield of human strength to God's irreversible arrangements, there is no help. The chariot wheels of the Almighty will pass over him, and grind him to powder.

A. K.

For the Guide to Holiness.

DEAR BR. KING: — Do you not think we may entitle the following lines, (which I have lately met with,)

THE PRIVILEGES OF THE BELIEVER.

"O Lord! how happy now are we!
Who thus can cast our cares on thee —
Who thus from self can rest;
And feel at heart, that one above,
In perfect wisdom, perfect love,
Is working for the best.

"How happy thus our daily life!
No more disturbed by anxious strife,
By sudden, wild alarms;
How sweet thus to relinquish all
Our earthly props, and simply fall
On thy Almighty arms!

"Allowed to kneel and cast our load,
E'en while we pray, upon our God,
Then rise with lightened cheer;
Sure that the Father, who is nigh,
To still the famished raven's cry,
Will hear in that we fear."

E. M. B.

"Holiness, in the light of the Holy Spirit, is not a high state; but in proportion as we come short of it, we are low. Sanctification is the lowest state in which a man lives continually uncondemned of God."

For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 6.

CROSSES AND LOSSES.

It is interesting to observe the various methods which God employs in bringing his children into the kingdom, and in training them afterward for heaven. Each individual has his peculiar characteristics, and requires peculiar training. He who made them, alone understands them fully ; He only has power to control, and wisdom to adapt, and love to apply the requisite instrumentalities in each case. What a blessed thing it is, to be in his hands, and to have those we love in his hands, and to feel that all the interests of the universe are in his keeping ; moreover, to have the joyful assurance from his own lips, that all things are working together for good — for the highest good of *all*, and for the highest good of *each*. Earthly governments endeavor to secure “the greatest good of the greatest number,” but always at more or less sacrifice of individual liberty and comfort. In the regulation of a kingdom, a city, or a family, individuals are required to give up something for the general good. But it is not so in the government of God. It is the beauty of his government, that while the highest results are obtained in regard to the whole, the happiness of each individual is equally secured. From the arch-angel to the insect, every being, capable of enjoyment, is loved and blessed — the particular necessities of each provided for, and the benevolent Creator of all is ever enjoying their happiness.

There is a meaning in the circumstances which surround us, and in the daily occurrences of our lives. God is ever speaking to us through them — O let us listen ! It invests life — common every day life — with a great interest and value, when we thus connect it all with God. You take up a piece of paper with indifference, but on looking at it carefully, you discern, in faintly pencilled characters, some words of affection from a friend ; what a new value is added to that little bit of paper ! To other eyes it seems of no consequence, but it is precious in yours. Just so with the little occurrences of a day ; to those who do not see God in them, they are without inter-

est ; but to one who does, they are full of comfort and instruction — ever revealing more and more of his love and wisdom.

Child of God, is there anything in your circumstances which you would like to alter ? Any thing which you think hinders your progress in the divine life ? Does it seem to you that if this or that thing were different, you should be a better Christian ? Are you in the habit of excusing your deficiencies by laying the blame on *circumstances* ? In so doing, you charge God foolishly. Did he not place you where you are ? Did he not arrange every thing in your lot ? How often do people, when suffering under some heavy calamity, say, "I know it is all right, and I could bear it, were it not for this or that aggravating circumstance. "Ah, here the rebellion of the heart peeps out. Did not He who sent the calamity, send all its peculiar aggravations ? The great Physician prepared this bitter cup for your lips, and skilfully mingled all the bitter ingredients which were needful for your soul's health. His love would not permit him to put in either more or less than your case absolutely required. "The cup which my Father hath given me, shall I not drink it ?"

We must not shut God out of *little things*. The inclination to do this is wonderfully strong in the human heart. It may arise in part from our early habits of viewing God as great and distant — unapproachable — too high to notice us ; overlooking what he tells us about his nearness, his continual presence, his indwelling Spirit. But it is owing more to another cause back of that ; sinners do not like to retain God in their knowledge. The heart that is not conscious of being in harmony with Him, shrinks instinctively from His perpetual presence ; it would rather find some place where God is not. "Whither can I go from thy presence ?" was the question of the Psalmist — a question as full of terror to the sinner, as it is full of comfort to the saint.

May we indeed presume to connect God with every thing ?

Yes, with every thing.

Is nothing too small ?

Nothing — unless you can find something of less consequence than a hair of your head. A realizing sense of this is one of the most precious things in the world, and makes each successive moment seem to us, as it really is, an unfolding of God's bright and beautiful plan. Viewed in this light, no occurrence will have power to disturb

us. Suppose we lay our plans in the morning of the day, and it seems very important they should be carried out ; presently something occurs, that entirely deranges them. What then, shall we be vexed ? Certainly not ; we have only learnt that our plan was not the best plan ; then surely there is no reason to regret its overthrow.

We are engaged in a piece of work ; it is important — so it seems to us — that we should complete it at a given time. A troublesome visitor comes in and hinders us. God sent him — and by him he sends us word, not to feel as if we must have our own way in the matter. Here is a lesson which is worth more to us, if we heed it, than the pleasure and advantage of finishing the work at the given time. The little “ cross accidents ” of life, as they are called, are of excellent use to teach us not to do things in our own will and way. They are doubtless designed to remind us of our constant dependence on God. If things always went on smoothly, we should be likely to attribute it to our own wisdom and good management.

When the heart is in tune, every thing is musical, and sends forth a pleasant sound. If pleasant things are given us, they awaken gratitude ; if painful things are sent, they call other graces into exercise ; such as patience, humility, and submission. If dear friends are given, they cheer and help us on our pilgrimage ; if they are taken away, they draw our hearts after them to heaven ! O it is a blessed thing to have friends in heaven ! They form a connecting link between us and the spiritual world. They who the other day were with us, feeling as we feel, thinking as we think, are *there* ! They have not lost their personal identity — they are still themselves — only purer, brighter, happier. Heaven seems *home-like*, now they are gone there. Before it was like a bright dream, now it is become a reality. I have often thought, that our departed Christian friends do us more good now, than they did when they were with us ; then, they drew us down to earth — now, they draw us up to heaven. This is like all the rest of God’s benevolent arrangements for promoting our spiritual advancement, causing our friends to be a double blessing to us — in their life and in their death.

“ O, blessed be the hand that gave,
Still blessed when it takes ;
Blessed be He who wounds to save —
Who heals the heart He breaks.”

But it is not the loss of friends alone, which is conducive to the soul’s improvement. Other losses are made to be gain to us. One

of the most common calamities of life is the loss of property. Though wealth is designed to be a blessing, yet, to the partially sanctified heart, it does not often prove so ; not so often as the loss of it does. That heart which was proud in prosperity, is frequently made humble and grateful under the pressure of adversity. The poor pilgrim was toiling along the narrow way, with the celestial gate, far, far in the distance, but now a weight is taken off, and he runs with a quick step, and a light heart. He would never, of his own accord, have laid aside that weight, but now it is gone, and he will run and not be weary, walk and not faint. Our Savior says, "Blessed are the poor in Spirit." Now pecuniary losses are eminently favorable to the growth of this grace ; and often God makes his children part with all they have, that he may give them, in return, the pearl of great price—a meek and quiet spirit. Are they not infinite gainers by this exchange ? But some indulge foolish regrets because they cannot put so much into the treasury of the Lord, as they could once. He will take care of that ; He will make other hearts as liberal as he has made theirs, and the treasury will not suffer. The poor disciple sometimes says, "I never want to be rich, except when I see some object of charity, and then I can't help regretting my limited means." This seems like benevolence, yet is there not in it something of unbelief ? *Perfect confidence in God hushes all regrets.* Loss of property, if submitted to in the right spirit, and attended with the divine blessing, (as it then will not fail to be,) greatly promotes humility, submission, trust in God and sympathy with the poor. For true charity often increases, in proportion as the means of exercising it diminish ; and the Christian says to his poor brother, "Silver and gold have I none, but such as I have give I unto thee — my sympathy and prayers." These are better than silver and gold — better for the recipient, and better, in their reflex influence on the giver. The loss of wealth saves the sufferer from many temptations, teaches self-denial, and causes him to make more account of "that inheritance which is incorruptible, undefiled, and fadeth not away." "Hath not God chosen the poor of this world, rich in faith, and heirs to the kingdom which he hath promised to them that love him."

Sometimes the child of God is called to a trial of a different kind. The tongue of slander is permitted to assail him, and for a time, he loses his good name. Perhaps there is no loss harder to bear than

this. The tempter will be ready to suggest, that no good can come of such a trial, seeing it is not only injurious to you personally, but to the cause you love, destroying your influence and usefulness. But do not listen to him — it is not so. It is true an enemy hath done this, yet your Father's hand is in it; and if so, then you may be sure there is good to come of it; for "he is good and *doeth good continually*." Public opinion may be against you, but be not disturbed; "they that be for you, are more than they which be against you." A feeling of desolation comes over you; where can you go, but to God? To him you will turn with such a confiding faith as you never had before. You will run into his sheltering arms like a little child. As you look in your Bible for comfort, you will find promises there, which you never saw before, exactly adapted to your case, and they will be to you like the shade of a great rock in a dreary land!" "The name of the Lord is a strong tower, the righteous runneth into it and is safe." Yes, in this pavilion, he will keep them secretly from the strife of tongues. Our gracious Master usually reserves his sweetest cordials for the most trying times; and though you may have often seen the hour, when you was brought into his banqueting house, and his banner over you was love, you will probably now be permitted to come nearer to him than ever before. You are passing through the furnace, and you feel its hot breath, yet the flames do not kindle upon you; how is it? The arms of Infinite Love are about you, and one like unto the Son of God is walking with you!

Is there no good in this? You will come out of this furnace with such a sweet sense of the faithfulness of God — your covenant God — with such a repose of soul in his love, and with such lessons of heavenly wisdom in your heart, as you could never have gained in any other form of affliction.

S. J.

"Holiness is the zero point on heaven's thermometer, that measures the warmth of our love and meetness for the inheritance of the saints. Above that point there may be height; but however slightly, just so far as we sink beneath it, it is all lowness, a lowness that shuts us out. The love that gave the "only begotten Son," placed the test as low as could possibly be. Holiness, we repeat it, is the zero-point."

For the Guide to Holiness.

EVERY DAY EXPERIENCE.

*Jan. 1, 18**.*—IN reviewing to-day the past year, while I see in myself much frailty and imperfection in all my works and ways, I still feel a consciousness, that I have every day endeavored to live to God. My mind and heart has been steadfast to one point, viz., to glorify God, by the constant exhibition of a right spirit and temper, and by the faithful discharge of every relative and social duty. In asking myself the question, shall I serve God better the coming year, the thought occurred, I shall probably see as little to rely upon as good in myself, as I have the past year, and so in future years; I shall still be weak, frail, erring. It is indeed a consolation, that I am saved by the merits of Christ, not my own. He pays all the debt, while I give him my heart. Conscious that I am his, that my heart's object and aim is to live in and for Him, I feel that I am accepted in all my weaknesses, and wants, and woes, and that all is well. In this sweet consciousness, I live from day to day, and though I am at times oppressed by inward thoughts and suggestions, and filled with sensitive grief, yet my faith, my hope in God, is unmoved. I find somewhere in the depths of my soul, a sacred hold on Omnipotent strength; a Power which holds me safe, amid the dashing of winds and waves. The Lord is my keeper, saith my soul.

Feb. 28.—A painful sense of emptiness and worthlessness has for some days past oppressed my spirit. In this state of utter weakness, of entire prostration, of very nothingness, how cheering, to embrace anew the way of faith. Here darkness is changed to light; and heaviness, to joy and gladness of spirit. What a strange tendency is this we have, to live upon self. It is only when we get to the end of self, to this brink of destruction and utter ruin, that we look affectionately to Christ, and live. Then at once, the soul takes wings, and finds a new atmosphere of light and love. Birds of the air, above, beyond, and out of self, our Father feeds us.

March 20.—The return of this season of the year brings with it associations and remembrances of special interest. I consider it the season of my espousals to Christ—when I knew whom I loved, and to whom I gave myself in heart, not in words merely, and in form.

It was then, (four years from this date) I had a clear discovery of the glory of God, as revealed to sinful man, in *cleansing the heart*. O what a memorable season? My soul was filled with the Spirit of God; every stain of sin removed. Yes, I speak confidently, *every stain removed*. I never had a deeper consciousness of any fact, of any internal state, than I then had of *purity*. And into whatever relapses I may be suffered to fall, I can never doubt the truth and reality of what then was accomplished in my soul. Since that period, I have ardently longed and sought after God and holiness; have constantly desired a PURE heart, free from every other love, but the love of God; that is, having every other feeling entirely subjected to this. If I know myself, this desire, implanted by God's spirit, has been granted; all else has been a shadow, compared with God and holiness. I feel conscious of numberless imperfections of my fallen nature. Yet I do feel conscious also, of the love of God in my heart, an overruling, all-absorbing principle of life and action, swallowing up every inferior motive, and extending itself to the minutest actions of my life, and to the passing thoughts and feelings of every hour. So may it ever be, and all the glory thine, my Father.

June 22d. — Have never been more sensible of the change wrought in me by the grace of God, than during the two past months, when I have been thrown into new and untried scenes of cares and labors. What would in my former state have been a great burden, and performed with uneasiness and pain, has been done with meekness and quietness of spirit, yet with courage and resolution. The grace of God, the presence of God with the heart, is support in every situation: it surmounts all difficulties, it renders all duties easy, and even pleasant. I am a wonder to myself, seeing the change which grace has wrought in me, and would here render a new tribute of praise and thanksgiving to the God of my salvation. I love even those changes of circumstances, which put to the test the grace of God; and which, without his grace, would have been so irksome and trying. A good angel seems, as it were to go before, in these busy scenes of domestic life, and to prepare the way, so that where I apprehended a burden, no burden was found. The language of my heart is, let me be doing anything in the will of God; all is equally good — "I live in pleasure, while I live to thee."

V. W.

For the Guide to Holiness.

EXTRACTS FROM A DIARY.

March 19th. — I am filled with glory ; I feel melted in divine love ; and such (almost without intermission) has been the case since I found that priceless gem, “ the great salvation ; ” indeed, I have such answers to prayers as I never had before ; for instance, there were six mourning souls for whose deliverance I had offered earnest and unceasing prayer, and precisely at the time I asked, they were relieved of their burdens. O ! glory to God for such great faith.

March 28th. — I had last night another foretaste of heaven ; but scarcely was I in the body again, ere Satan tempted me to believe all this shouting and deep feeling was animal excitement alone ; and weak as I am, I listened, and unfortunately attempted to reason ; then it was that the power of darkness reigned, “ the pains of hell gat hold upon me,” and sorrow and agony of soul went over me as a mighty sea ; but thank God, Jesus did not forsake me. I went to him and asked for guidance, and upon arising from my knees and opening my Testament, I found sunshine, the darkness was dispelled. There are only two passages in the Testament in which shouting is mentioned, and one of these was before me. 1 Thess. 4 : 16.

May 22d. — Glory to God, I am beginning to *feel* the heights and depths of gospel grace. Yesterday was a day of love ; I felt nearer the land of glory ; was filled and yet hungered. “ Bless the Lord, O my soul, and all that is within me bless His holy name.”

June 21st. — I am in the promised land, where no good thing is withheld, to-day ; my soul is on fire, and the hallowing flame is indescribably holy ; this awful love, joy and peace, that make our paradise below, are indeed fit food for angels. Well may they continually praise God, and with joy do His will, for methinks nothing *conceivable* can repay such mercy as to give eternal existence to unnumbered beings for their own happiness. Hallelujah to our God !

July. — I am swallowed up in love, and know I am *daily dying* to the world and *living* to God. Notwithstanding I feel full to-day, yet yesterday I was sorrowful ; but still I know what it is to live by faith,

and do so walk, and I am an heir of glory, a possessor of an eternal mansion, an abode where "all the air is love," where my Father, who is love, dwells supreme. O! glory be to God.

"I'll praise Him while He lends me breath,
And when my voice is lost in death."

W. S. C.

Hagerstown, Md., July, 1848.

For the Guide to Holiness.

RELIGIOUS CORRESPONDENCE.

No. 2.

Labor of former years recognized. Responsibilities of a Minister's wife. How a Minister should be influenced in choosing a wife. Call from God a sufficient guarantee for grace to discharge its responsibilities. Every moment has its duties. Present help for present need.

TO MRS. E. : — Dear sister E. was surely right in believing that I would be a partaker of her joy. If my ability were answerable to my inclinations, I had weeks since responded to your very precious letter. I should love to assure you of the abundant joy of my heart, as I have read and re-read the letter which communicates the blessed tidings that the prayers and labors of years since have come up in remembrance before God. Known only to God, and treasured up as incense before him, are the fervent and long continued intercessions of my soul in behalf of the individual members of my Bible and evening classes, that they might indeed become eminently devoted followers of the Savior.

When you left us, to fill the responsible station of a minister's wife, O how deeply did I feel that you needed the whole armor of righteousness in order to fit you to be an *example* to believers. If a minister is required to go forth *before* the flock as an example in *doctrine*, in *faith*, and in *purity*, then his wife as a helpmate, is surely required to go out hand in hand with him. The effect of her example in extensiveness, differs but little, and I think not in any degree, from that of her husband. If a minister has in reality given himself, soul and

body to God and the church, for the performance of holy service, his associations in life will all be formed in view of this object, and his wife will be considered as but a part of himself, in promoting the purity of the church. If she fails, the failure comes upon them conjointly.

Blessed be God, that he has given you such clear views in relation to the responsibilities of your calling. It is but to know that our God imposes responsibilities, to be assured that he will help us to be fully answerable to them. He is perfect in wisdom and in power, and he never calls us to a duty without intending to empower us fully in every respect for the performance of it. The precious text which I took for the motto of my life, years since, is still as prominently before me as ever. You may find it in Phil. 4 : 13. I momentarily feel in deepest consciousness that I can do nothing *without* Christ. But this does not in the least intimidate or discourage me in the performance of the various duties which crowd upon every hour and every moment. Yes, every moment has its duties, not one of which can be performed aright but through the power of Christ. But Christ is my indwelling Savior ; He is ever present imparting wisdom, and strength, and salvation, and establishing his kingdom of righteousness, peace, and joy in the Holy Ghost in my heart. Yes, dear E., we may also unite with the heavenly company and say, "*Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ.*" "*We are more than conquerors through him who hath loved us.*" "*We can do all things through Christ, which strengtheneth us.*" You will find it well, dear E., to take this inspiring text in the *present* tense. This is just the way it reads, and this is just what you want. The passage does not read thus, who *can* strengthen, or *will* strengthen, but who *strengtheneth* us.

Then you need never be at a loss in the midst of your various responsibilities as a minister's wife. It is true that you cannot gain grace *ahead*, so that in view of the duties of the morrow, or the coming week, you may say I now have the ability for this or the other duty, but you may rather look at the matter thus : By virtue of a continued reliance on Christ till the morrow, I shall have grace for the duty then required. Thus may we live, going on rapidly from strength to strength, and also *from faith to faith*. I think this latter clause involves a more important point than is generally conceived of. Faith is not *sense*, and to the degree either inward or outward, *mani-*

festations are given, *faith* is not necessary. You received the blessing of holiness *by faith*, that is taking God at his word ; you can only retain it by *holding fast* your confidence steadfast unto the end. There would be no need of the exhortation "hold fast," unless there were one ever ready to wrest from you the shield of faith. The enemy will present many plausible reasons why you may not *now* hold fast your confidence that the blood of Jesus cleanseth. But while you still keep *all upon the altar*, it is not only your privilege but your duty to believe that the blood of Jesus still rolls in purifying streams over your soul. Expect to be borne onward by the might of the Spirit, not from one degree of light to another, but from one degree of faith to another. My heart is persuaded that this will be your experience. "Faithful is he who hath called you, who also *will do it*." I hope dear brother H. is also going on from one degree of grace to another in the possession of the blessings of purity ; yet more definite in his experience, and yet more successful in his ministrations, in presenting holiness as the *present* privilege of the believer.

Your ever devoted sister,

P.

For the Guide to Holiness.

GOD THE UNFAILING SOURCE OF LOVE.

Oh Thou, who givest the true desire,
Thyself the only source of love,
Within our humbled hearts inspire
Affections, springing from above.

As transient as the morning dew,
Earth's love imparts its joys in vain,
But those, who drink the fountain true,
The dews of life, thirst not again.

Why then should men with watchful eye
The treasure seek which is not given ?
The cisterns of the earth are dry,
Perennial flow the draughts of heaven.

Oh Thou, who givest the true desire,
Thyself the only source of love,
Within our humbled hearts inspire
Affections, springing from above.

U.

From the Religious Telescope.

ENTIRE CONSECRATION EXPERIMENTALLY VERIFIED.

[THE following letter, from an intimate friend, was not intended for publication, yet as it contains so much deep, genuine, gospel truth, I take the responsibility of giving it publicity, for the benefit of all who are earnestly seeking "*rest*." R. PRATT.]

MY DEAR FELLOW PILGRIM AND STRANGER:—I received, about one year since, a letter from you, inquiring "Where I am," "How I am," and "What I am doing?" Three short and easily answered questions.

1. "Where I am?" I am on the altar of sacrifice, lost in the will of God. I once had faith to that degree, that I was willing to lie on that part of the altar very near the verge of eternity. But now, blessed be God, and O! how my soul triumphs here, my faith is so strong in God, that I find every portion of his altar alike precious. Praise the name of the Lord! It makes no difference what portion of this altar I occupy, that belonging to time or to eternity. O, what a victory my happy soul has gained! I occupy a position in the will of God, where I can believe him manifested in every event. In His will, I *live* and *move*. I never knew the meaning of this before. As the cloud rises, under the influence of the warm rays of the sun, till it finds an equilibrium, and then floats in the air, moving in harmonious obedience to the breeze, so my soul, letting go the entanglements of earth, has *sunk* to find a resting place in the will of God. I now have nothing to do but to move in his will. As the air sustains the cloud, so God sustains my soul. Here rests my heart. What are external changes to me now?

2. "How I am?" Happy; because my will harmonizes with the will of the Lord. Contented; because now God, with *my free will and consent*, fixes the bounds of my habitation, and measures out my *hourly* allowance of comfort, peace, love, joy, food, raiment; and to the flesh, its agreeable or disagreeable times, circumstances, places, and trials; and to the eye of sense, the clouds and the sunshine. Strong; because abandoning self, with all its weakness, I have clothed myself in the strength of my spiritual Samson. Wise; because see-

ing and acknowledging my own ignorance, I have already become a fool in my own eyes, and in the eyes of friends and foes, that I may know the despised Nazarene, and the power of his resurrection. Sanctified ; because I am now set apart for my Master's use ;

" 'Tis all my business here below,
To cry, behold the Lamb."

Made perfect in love. Yes, glory to God, his love fills every chamber and avenue of my soul. As a man, who has clasped to his naked body, a cold, icy column, is soon chilled to death ; so, blessed be His name, I have clasped to my naked soul, with arms of faith, the God of love, till my whole spiritual body is warmed and quickened to *life* ; yea, the *life of love*. O that every frozen heart would clasp the God of love ! Embracing him, we live with him, and in him, and being *with* him and *in* him, O how we seem to loose sight of the distinctions of time and eternity, for our God has become *all in all* to us.

As the mother's *love* is the pledge of all care and support requisite for the infant that nestles in her bosom, so the child of God, self-ignorant, self-helpless, reposes in the loving arms of Jesus, with *perfect* faith, that *his* love is a sure guarantee, to ward off every thing hurtful, and to supply every thing good. O my God, increase our faith here till it shall be equal to our sight in the other world, for then, and then only, is the soul at perfect rest. My soul swells here with thoughts, joy, and love, too vast for eyes to see, or ears to hear. Hail, all hail, my ever present, ever loving, ever protecting God ! Thou hast always been about me, but I believed thee afar off. Thy hand has fed and clothed me, but I had no eye of faith to see thee. O, how the scales of unbelief have fallen off ! I pray God, I may hereafter be as blind to riches, honors, self-ease, the smiles and frowns of man, as I have been to the charms of my adorable Savior. Just in proportion as the natural eye has closed, God has given spiritual vision.

3. Now for your last question, "What I am doing ?" I am doing nothing. I am now crucified, and my life is hid with Christ in God. I have, therefore, ceased from my *own* works, and instead of being an *agent*, I am now only an *instrument* in the hands of God. So far as the opinions of men are concerned, I am a dead and uncouth instrument ; in their eyes, now like Shamgar's ox-goad, again like

Samson's "jaw-bone," which, when the slaughter is over, are fit only to be cast into the fire or thrown out upon the ground to rot, while the *slayer* has *all* the praise of what is done.

I always wanted to divide the praise of what was done between myself and Savior. How hard was it for him to stop my ears to the praise of men, to blind my eyes to their smiles, and to *deadens* the desires of my poor heart to all but the Savior's smiles, honors, and interests. The true honor of the instrument is found, not in the fact that souls are converted or sanctified through it, but in the fact that God's hand uses the instrument. This being the case, the instrument is truly honored, whether in an active or *quiet* state, so *God holds* it. O, when shall we all see what *true* honor is!

It seems to me our souls are to God, in some sense, as the canvass is to the painter. The painter gets his canvass, stretches it upon the frame, daubs it with paint till the *cloth* is lost sight of; then he lays out the outlines of some friend's image, and finally portrays a perfect likeness. So God picks up our poor souls, stretches them upon the cross of his dear Son, and as the painter's first business was, with his daubing brush, to spoil and hide the canvass, so before God can do any thing with our souls, he must first mortify, humble, abase, and make us in the eyes of a proud, selfish and sinful world, as the "filth and off-scouring of all things," till our "visage is marred more than any man's, and our form more than the sons of men." Then, and then *only*, are we in a proper frame of soul to receive the image of His dear Son. As the canvass is honored and preserved, because the repository of the picture of some perishing man; so our souls, if impressed with the image and likeness of the immaculate Lamb, will be eternally honored and preserved by God. What is the canvass worth to the painter, if it will not receive the fine pencillings of his brush? On the other hand, what are our souls worth to God, if his Spirit fails, through our unwillingness or stubbornness, to fully delineate the Savior's image?

How many professors of religion, fully impressed with the above truths, are praying for the perfect image of Jesus to be enstamped on their souls, and yet while God, with his providences and Spirit, is mortifying and humbling them that he may cover them from them. *Selves* and the world, as the painter first covers his canvass, how many *we see*, during this severe discipline, revolt, refuse, cry out, turn

back, and never go *through* this preparatory process ! If such go to heaven at all, will they not be saved so as by fire ?

It seems to me that God could and would as readily banish a soul from heaven that had refused the perfect image of the Savior, as the painter would tear from the frame and consign to the flames, the canvass that should from any reason prove incapable of receiving and retaining his picture. O, how alarming is this thought to those half believers and sinners, who refuse to bear the image of the immaculate and glorious Son of God in their hearts, and yet fondly dream of heaven ! O, what indignity to God — what madness in themselves ! O, Brother, let us not stop until we are sure the Spirit has covered us entirely from ourselves and the world ; let us go forth out of the camp, bearing the Savior's reproach. We must be covered by the scoffs, jeers, and frowns of a hateful and hating world, before angels will have occasion to uncover us. Persecutors, with their spears, vinegar, and gall, must rail around our cross, before angels can sit around our tomb and say, "he is risen." How few, apparently, know and realize the order of God, with the soul. How many desire to partake of Christ's glory, without first partaking of his sufferings.

O, Br. Pratt, how incapable are words to express the feelings of my soul. I would like to raise a wave of praise to my adorable Savior, that would roll on, rising higher and higher, and spreading wider and still wider, till eternity itself were compassed.

M. F.

"Reader, are you willing to be holy ? Willingness to receive any thing, implies that we consent to have it, in all its parts and all its necessary consequences. If we are willing to take the "pearl of great price," it is even though its setting may for awhile pierce into the bosom which wears it. If we are willing to take the heavenly spouse, it must be, as far as this world is concerned, "for richer or for poorer, for better or for worse." If we are willing to be holy, it is to be holy any where. A man may desire part of a thing, but never the entire thing, until he consents to take it with all its necessary consequences. No man truly desires a fig-tree if it is only on condition that it bears grapes ; so no man really desires holiness, if only on condition that it bears the fruits of unholiness, such as ease, self-pleasing, and the friendship of the world. Reader do you *desire holiness* ?"

* M. *

For the Guide to Holiness.

EXPERIENCE OF A MISSIONARY.

* * * * DURING the voyage, my mind was deeply interested in the subject of personal holiness. To give you a full account of the exercises of mind through which I passed, would fill many such sheets as this — I cannot attempt the task. I felt my *need* as I had never done before of a deeper work of grace — a more powerful baptism of the Spirit. My own unworthiness and deep depravity pressed heavily upon me, and caused me to groan being burdened. For hours I have continued in my state-room engaged in devotional exercises, seeking for that entire conformity to God's image which I believed to be my privilege. Often at night did I pace the deck with my mind dwelling on this important subject; fervently praying for the blessing of holiness. Permit me to make a few extracts from my journal on this subject.

Oct. 20th. — Conversed for sometime after ten this evening, on the subject of Holiness. God is graciously leading me to a more intimate acquaintance with himself and the glorious privileges of his children.

Oct. 21st. — The theme of Holiness is becoming more and more interesting to me. God is drawing me gently, and "I'll follow on." I do desire full conformity to his will. Lord, hear the voice of my supplications.

Oct. 22d. — My heart is still drawn out after God. Sometimes I am near the blessing, and then again my thoughts are dissipated. Lord, centre and fix my wavering soul. Now thy all-cleansing blood apply. Help me to surrender all.

Oct. 23d. — I have not been as ardently panting after God to-day as I could desire. O Lord, inspire my heart. Let my soul in all its capacities be filled with thy love. Disentangle my affections from earth and attach them to thyself. I have laid my sacrifice upon thine altar, give me the evidence that the sacrifice is accepted.

Oct. 24th. — This day I received the evidence of Holiness. I cannot doubt my experience. The captive is free! I will bless the Lord at all times. O, yes, "His praise shall be continually upon my lips." "My soul shall make her boast in the Lord." I rejoice with

trembling. Many dangers surround me, but God is my refuge. I never tasted such sweetness in religion before. Like a child I kneeled at His feet, and while grateful tears gushed from my eyes, I asked and received.

I have given you these few brief extracts as the index of my feelings, and have not room for any more. Thus has God led me. I adore him for his amazing grace. O, that my future life may evince the strength and sincerity of my feelings. Since that time I have passed through some deep waters, and my faith sometimes well nigh failed. But God has preserved me, and I am still trying to "follow the Lamb whithersoever he goeth."

For the Guide to Holiness.

LITTLE FALLS, Dec. 12th, 1848.

BR. KING: — Having noticed an article in your periodical, a short time since, on the blessings of the "Guide," I send you a few lines, which if you deem worthy, you will please insert in the Guide.

In the summer of 1840, a pious and devoted mother subscribed for your excellent Guide. The first number came and was perused with great satisfaction and delight; as a messenger bringing glad tidings of great joy; and which it has since proved to be to many an inquiring mind. She had for some time previous, testified before the church and the world, that the blood of Christ had power on earth to cleanse from all sin; which truth she endeavored to impress upon the minds of others both by precept and example, until her departure from the shores of time. She continued to read and practice the precious truths and maxims of the Guide, until her two children were savingly converted, and brought to a knowledge of the truth, which transpired on the 16th of March, 1843. At this she greatly rejoiced, and was led to exclaim in the language of the prophet, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation." From this time her health gradually declined, until the 20th of April, when she departed this life in the triumphs of faith. In this severe affliction, the remaining members of the family found consolation in

the gospel of Christ, which nothing of an earthly nature could afford. Still the Guide was taken, and continued to do its office work upon the heart, until a father was enabled to exercise faith in Christ, as a present, free, and full Savior, and continued to live in the enjoyment of the fullness of the gospel of peace, until February 1st, 1846, when he was removed from the church militant to the church triumphant, leaving abundant evidence that he had gone to enjoy the rest that remaineth to the people of God. But under such heavy afflictions, when deprived of the dearest earthly friends, the grace of God was sufficient. Since that time I have continued to take the Guide, and have been instructed and benefited in perusing its pages. In June last I was enabled to give all for Christ, to cast all my interests, both spiritual and temporal, upon him, and consecrate my little all to him for time and eternity. And since that time, while attending a camp meeting, my sister was made to rejoice with joy unspeakable and full of glory. And when I take a retrospective view of the past, and anticipate the blessed enjoyments of the finally faithful, O ! how my heart beats with gratitude to God, that we the remaining members of the family are travelling in the highway of holiness, cast up for the ransomed of the Lord to walk in, and if we continue faithful a few days longer, we shall have passed through the trials and afflictions of this life, and shall meet before our Father's throne in one unbroken company, where the wicked cease from troubling, and the weary are forever at rest.

Yours truly,

C. P. H.

“ Ho ! every one that thirsteth, come
To Christ, the soul-reviving spring ;
Here find a refuge and a home —
Here all your wants and sorrows bring.

Trust thou thy soul, thy life, thy all,
To Him who evermore endures,
Who will not weary at thy call,
But succor sends, and peace secures.”

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 17.

ON THE RELATION OF SUFFERING TO SANCTIFICATION.

THE way of those who truly and deeply believe, like that trodden by the divine Master in whom they have trusted, is a path of thorns. The most eminent Christians have, as a general thing, been called to pass through the greatest sufferings. Infinite wisdom, which explains the means it uses by the results that follow, has seen fit to connect their sufferings with their sanctification. God has seen it to be necessary, that they should suffer, not only for the good of others, which they could easily understand, but also for their own good, the reasons of which it was more difficult to see. A few remarks will explain, in part, the nature of this necessity.

2. A heart *unsanctified*, is a heart which has become disordered in its attachments. Its desires, separated from their true centre, are either given to wrong objects, or by being inordinate, assist in a wrong degree. The sanctification of the heart, is its restoration from this wrong state. And this is done by a course, the reverse of that which sin has previously prompted it to take, namely, by taking the desires from wrong objects and by suppressing all their inordinate

action. But such is the nature of the desires, that this cannot be done without the experience of much suffering.

A man, for instance, desires wealth. If this desire is disappointed, if the wealth which he desired is placed beyond his reach, he suffers. It is not a matter of choice, but of mental law. And in that sense it is a matter of necessity. A man desires friends, honors, power, reputation, influence, pleasures. If he does not obtain them, his heart bleeds. And of course the degree of the suffering will be in proportion to the intensity of the desire. If the desire exists in the highest degree, the suffering attendant on its resistance and suppression will be very great.

3. God, who is the author of sanctification, as he is of every thing else except sin, knows what is in the human heart. He knows, better than any other being, the truth and the dreadful import of the fact that the hearts of men, so far as they are left to themselves, are full of unholy desires. And it is his design, through the death of his Son and by the applications of his grace, to restore them from this state. He means, if they will yield to, and co-operate with his purposes, to separate them from all such unholy feelings; but as the separation of so strong a tie cannot be effected without suffering, he means they shall suffer. The way in which he proposes to lead them, is the way of the cross. "And whosoever," says the Savior, "doth not bear his cross, and come after me, *cannot* be my disciple." Luke, 14: 27.

4. But it will be said perhaps, that we have the promise of sanctification through *faith*. And it is readily and joyfully admitted, that there are a multitude of passages of Scripture, which ascribe our inward restoration in all respects to faith in God, and to that grace which is experienced through the merits of his Son. But still it is nowhere said or intimated, that we are sanctified by faith *without suffering*. It is faith, which first inspires the thought of a separation from the world; it is faith which brings us into harmony with God, and secures strength from him; it is faith undoubtedly, which gives us the victory, but not the victory *without a contest*. Faith works by love and purifies the heart; but the love which faith inspires, is the love of God, contending with, and purifying the heart from the love of the world. Such a strife cannot exist without pain.

5. But it is not enough to say, that the restoration of the soul from an unsanctified to a holy state involves as a general thing, in

consequence of the nature of the process, the *necessity* of suffering; undoubtedly it is a necessity, but it is also a *privilege*. We not only necessarily suffer in being separated from the world, but the suffering itself indirectly gives strength to sustain us in the separation, and it does it in this way.

In a state of suffering, we naturally look somewhere for relief from it, or for support during its continuance. Generally speaking, our attention is first directed for aid to persons or objects near at hand. We lean upon a human arm, or upon a frail earthly object of some kind. But the result of our experience is, that nothing but a divine power can give us adequate support. We turn, in the season of our distresses, from the creature to God; and we never do this in sincerity, without finding in him a degree of support which we can find nowhere else.

On this point, heathenism itself furnishes instruction. It is worthy of notice, that disappointment and sorrow have a great influence in inspiring the sentiments and practices of their imperfect worship, even in the minds of those who have known nothing of the Christian religion. "*Res adversae*," said the Roman Camillus, after recounting the calamities and sufferings of his countrymen; "*res adversae admonuerunt religionum*." And however we may explain it, it will be found the general rule among all classes of men, and in all situations, that *sorrow leads to religion*.

6. The tendency of suffering, is not only to lead us to God, as the only being who can help us, but to keep us there. The general result, in the case of Christians, is, the more they suffer the more they trust, and the more they trust, the more will the principle of trust or faith be strengthened. So that affliction, by impressing the necessity of higher art than human, tends not only to originate faith in God, but indirectly to increase it.

And it may be added further, it is difficult to see how faith can be much strengthened in any other way. When we walk by faith, we walk, in a certain sense, in darkness. If it were perfectly light around us, we should not walk by faith, but by open vision. Faith is a light to the soul; but it is the very condition of its existence, that it shall have a dark place to shine in. It is faith which conducts us, but our journey is through shadows. And this illustrates the meaning of certain expressions frequently found in the experimental

writings of Dionysius the Areopagite, and other writers who hold similar views, such as the "*night of faith*," "*the divine darkness*," "*the obscure night of faith*," and the like.

It is hardly necessary to say, that darkness or night, in its application to the mind, is a figurative expression, and means trial or suffering, attended with ignorance of the issues and objects of that suffering. And accordingly, these writers teach in harmony with other experimental writers, that seasons of trial, leading to the exercise of faith, are exceedingly profitable. The Biblical writers, whom they profess to follow, obviously teach the same. "Persecuted," says the Apostle, "but not forsaken; cast down, but not destroyed. Always bearing about in the body *the dying of the Lord Jesus*, that the life also of Jesus might be made manifest in our body." And again, "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2d Cor. 4: 9, 10, 17.

7. In sustaining the remark, that suffering may be regarded as a spiritual privilege, we are led to add here, that pleasure, which is the opposite of suffering, is *not* a good or privilege, unless it be the true pleasure. It is far better to suffer, than to experience any pleasure in this life, either inward or outward, which God himself does not give. The only true pleasure, is in doing and suffering God's will. There is an intoxicating and dangerous power, in all pleasure which has not a divine sanction. One of its results is, even when it is characterized by thoughtlessness or levity, rather than by crime, that it disturbs the natural and easy action of the mind, so that we cannot perceive and understand the truth so easily as we should otherwise do. This want of clearness of perception is attended with a confusion, and divided state of *feeling*. In other words, it is apt to leave what may be called figuratively, a cloud, a mist before the mind; shutting out, or preventing, the pleasant clearness of God's presence.

8. It is well for us to suffer, among other things, that we may have a better understanding of the situation of others who suffer, and may have more sympathy with them. A fallen world, where evil is continually striving with good, is not the garden where true and unalloyed happiness may be expected to grow. Suffering, whatever distinctions grace may make among men, places us on a level

with the common lot of humanity, and leads us continually to think of, and to feel for sinners.

9. Another of the benefits, connected with the endurance of suffering, is, that when endured in the fulness of Christ's dispositions, it imparts true liberty of spirit. It is hardly necessary to say, that there can be no bondage to the mind that cheerfully lays all the world's gifts upon God's altar. It finds its riches in having nothing, and realizes the feelings of its freedom in the fact that it has no choice separate from God's choice.

10. Again, when suffering is attended with right affections, it becomes one of the strongest, and perhaps the only satisfactory evidence of true love. If God should bestow upon us mercies alone, without trials, it might be difficult to say, whether we loved him for himself, or only for the blessings he gave. But if our affection remains unshaken under the trials he sees fit to send, we have good reason to regard it as true. The love, which exists and flourishes at such times, is not a mere accessory, dependent for its continuance upon circumstances, but is a permanent principle.

11. These considerations do not exhaust the subject, but they may lead to reflection and self-examination on the part of the reader. Two remarks only remain to be added here. One is this.

When we lay down the general principle, that deprivations and sufferings are favorable to the exercise and growth of faith, we would not limit the remark to what we lose or suffer *outwardly*; — to the loss, for instance, of health, property, personal influence, reputation, and human friendships, and to the sorrows resulting from these causes. We include also sorrows of mind, such as result from specific and heavy temptations, and from a general and deep feeling of spiritual desolation, which sometimes exists in connection with such temptations.

12. The other remark is this. It is not enough merely to be patient under suffering; the highest spiritual experience requires us to *rejoice* in it. At least, it requires us to rejoice in all that suffering which results from a loss of those worldly possessions which are dangerous to us, and from the suppression of wrong desires. If we are satisfied, that we cannot be fully sanctified without suffering, we ought to rejoice in it, as our greatest good. We ought to rejoice in it, because it strengthens our faith, because it gives us the victory over

sin, because it makes us partakers of Christ's sufferings, because it enables us to fulfil the will of God, because it leads to everlasting life.

A. K.

For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 7.

DOMESTIC TRIALS AND HEAVY RESPONSIBILITIES.

THIS is a world of discipline, and God pursues various methods with his children, but always with one object. Among the many trying cases which meet the eye, we often see that of the Christian wife, whose husband does not sympathize with her on the subject of religion. It is natural to her to lean on him, and look to him for counsel; but, however judicious he may be in other respects, here he cannot be trusted—she must stand alone. This is not all; he opposes her, and throws every hinderance in her way. Her opportunities of attendance on the means of grace are restricted, her power of doing good abroad is limited, and her efforts at home continually thwarted. In other respects he is, perhaps, a kind husband, and she loves him. But her affection is a continual source of suffering; for in addition to her continual solicitude on his account, she feels most painfully the want of sympathy. He is indifferent to the subject which lies nearest her heart—yea more, he hates it, and sometimes, on account of it, he almost hates her too. Her children grow up under this unfavorable influence, and take sides with their father, and her difficulties increase. Too often is she drawn, by her affection for them, into compliances which wound her conscience, and bring darkness into her soul. Between her desire to please her family, and her desire to please her Savior, she seems to be in perpetual conflict. Thousands of aching hearts can testify to the truth of this picture.

It is very common to hear such individuals say, "I cannot do as I would if I were differently situated." This is true; your circumstances are peculiarly trying—all these things seem to be against

you. Multitudes, who were once fair and flourishing professors, have been borne away by this current of unfavorable influences, and made shipwreck of the faith. Others have struggled along, sometimes taking the right stand, and then again yielding so much as to neutralize their influence. This makes them unhappy; they cannot give up their religion altogether, though they are continually harassed with the consciousness that they do not walk worthy of it. Children are sharp-sighted observers, and they readily perceive that their mother's religion fails to make her happy; and therefore, it is not the thing for them! She sees this, and feels it, and her perplexity increases. When she reads Paul's assertion, "All things work together for good to those who love God," she is ready to ask, "How can it be so in my case?"

No circumstances are apparently more unfavorable than this; and perhaps we should be disposed to consider this case an exception, were it not that in a multitude of instances the grace of God has been completely triumphant. The fact of her having no earthly arm to lean upon, has made her lean more entirely on God than others do. Not having another to think for her, she is compelled to think for herself; and consequently, she grows in a real knowledge of divine things faster than she otherwise would do. Not finding the sympathy which her heart craves, she is driven to the bosom of the dearest, tenderest, and most sympathizing friend in the universe. There is one kind, attentive ear, into which she can pour all her complaints, and never meet a repulse. The peculiarity of her situation, tends to make her a more decided Christian; this comes of being obliged to think for herself, and act for herself. She has taken her stand, and she must maintain it. The fact that the eyes of her husband and children are incessantly upon her, operates favorably, by keeping her incessantly on her guard. Aware that her example is a very powerful kind of preaching to them, she takes care that it shall all be of the right sort. Often, very often, are these gentle and faithful preachers permitted to receive husband and children as the fruits of their ministry.

If one so circumstanced is tempted to falter in her course, what a powerful stimulus is here, to urge her on in the straight and narrow way! The fate of souls, dear to her as her own, may be depending on her faithfulness. She finds that an ordinary degree of piety will

not do — she must have larger measures of grace, to bear up under the weight which is laid upon her. She asks, and it is given. When, at the close of her pilgrimage, she looks back on the way in which the Lord hath led her, she is *satisfied* that goodness and mercy have followed her all the days of her life; and that those untoward circumstances which seemed to be *against* her, have really been *for* her. Doubtless this becomes still more apparent, when the whole is reviewed in the light of heaven. For the Master has said, “What I do, thou knowest not now, but thou shalt know hereafter.”

We turn now to another case: that of the Christian on whom it has pleased the Lord to lay *heavy responsibilities*. Perhaps he is at the head of a large business establishment, requiring great skill as a financier; he has an inadequate capital, and on this account his movements are much embarrassed — especially in “hard times.” Perhaps he has a partner who is not a Christian, and hardly a moral man, with no very nice ideas of honor, and no disposition to make “the golden rule” the rule of business. Perhaps he is also an officer in the church, and the superintendent of the Sabbath school. Then he must hold an office in this, that, or the other benevolent association, and perhaps serve his town or his country in some public capacity. Then, too, he has a family to feed, clothe, educate, and fit for this world and the next. His faculties are taxed to the utmost, and he often feels that he has a greater load of responsibility than he can well walk under. He grows prematurely grey, and the lines of thought in his face early deepen into wrinkles. He feels that God has placed him in his present position, and laid all this load upon him, and he must go along under it as well as he can. But he thinks that those who say the soul may always be quiet in God, do not know much about such a position as his — if they did, they would see the impossibility of the thing! And yet, he has invariably found that when his religious feelings have been in the best state, when he has come the nearest to a perfect trust in God, when for a time he has tried the blessed way of doing every thing *in* and *for* the Lord, then his burdens have become light. O, why does he not go on, till he has perfectly learned the great lesson of casting all his care on God!

Others have responsibilities laid on them of a different kind. There is the pastor, with hundreds of immortals looking to him for guid-

ance, and almost for salvation. There is the physician, on whose skill and discretion hang life and death. There is the editor, (not always awake to his responsibility,) moulding public sentiment, destroying or building up persons, plans and opinions, with a stroke of his pen. There is the judge, holding in his hands the life and liberty of his fellow men. Then there are those who are called on in Providence to build up and sustain our literary institutions. The pecuniary, intellectual, moral and spiritual welfare of these institutions must be provided for, and it lays a heavy weight of responsibility on those who have the charge of them. They are often ready to exclaim, "Who is sufficient for these things?" It is their difficult work to control, instruct and guide thoughtless youth, and bring mind and heart into the right shape—a work that might task an angel's powers.

Are these heavy responsibilities favorable to growth in grace? Most of the sufferers say no! It seems to them as if they had so many dead weights hanging about their souls. Such cases are not only a sorbing, but depressing; and few, who have been long under their pressure, have elasticity of spirits enough left to rise above them. Yet, after all, this is an excellent discipline. What is that man good for who has never had any responsibility thrown upon him? He does not know himself. We say that throwing responsibility on any individual makes him *more of a man*—so it does—and for the same reason it makes him *more of a Christian*. It strengthens faith and courage, gives vigor and manliness to his piety, makes him a decided, energetic Christian, improves his judgment, and he becomes invaluable as a friend and a counsellor. He grows up into *a strong oak* among "the trees of the Lord." "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; *and whatsoever he doeth shall prosper.*" These are the strong men in the community—the strong Christians in the church. They have to do all the thinking for the rest; human nature is indolent—men will not think till they must—and these men *must*.

Let those to whom the fine talents are given, gratefully accept the trust, and cheerfully meet the responsibilities connected with it. When the Lord cometh and reckoneth with his servants, you will be able to say, "Lord, thou deliveredst unto me five talents; behold,

I have gained besides them five talents more." And your Lord will say, "Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

The words, "I will make thee ruler over many things," seem to intimate that our Lord has work for his disciples to do in another state of existence; and that they whose powers are brought to the highest perfection here, will have important services assigned them hereafter, which could not be so well performed if they had had less discipline in this world. If this view be correct, there is something very comforting in it, for then no effort is lost which we make to qualify ourselves for usefulness, even though our opportunities of service here may be soon cut off.

Let us then no longer shrink from *responsibility*; but in the strength of the Lord, meet it courageously. It will do us good, and make us much more efficient in doing good to others. A soul in a healthy state, loves to have its powers taxed to the utmost; nothing is a burden. If the weight becomes too heavy for us, then it is our privilege to roll it on the arm of God. This he graciously invites, nay, even commands us to do. An earthly father would not like to see his child staggering under a load which was beyond his strength; and our Heavenly Father, with a tenderness infinitely greater, says, "Come unto me, all ye that labor and are *heavy laden*, and I will give you rest." We talk about "our heavy responsibilities;" but after all, the Christian is responsible for nothing. He is only a little child, and all that is required of him, is to keep making *attempts* to serve his Father; but he ought never to feel that the weight of any undertaking rests on him. O, it is our high privilege to feel, that—whatever may seem to devolve upon us—God is *all*, and we are *nothing*!

S. J.

"WHenever you and I are acting beyond our faith, we are conscious of effort, we are awkward. Whenever there is simple faith in the living God, we see saints go on quietly, easily, unobtrusively, and (it seems to me,) victoriously. There is a happy liberty in the service which faith renders unto God, which no skill or effort of the flesh can assume, and we must watch against mistaking effort for faith."

For the Guide to Holiness.

ONE IS YOUR MASTER, EVEN CHRIST.

AND has the disciple of Christ but one Master? Has he no divided interests? Can he not gather a little with Christ, with one hand, while he is scattering a little with the other? Can he not serve God some, while he is serving mammon a little? No man can serve *two* masters, saith the great Master himself. But whom is the real disciple serving when he is ploughing his field, or building his house, or attending to his merchandize, or filling his professional office? And whom is she serving, when she is preparing food for her family, or washing, ironing, and sewing, and setting her house in order; waiting upon visiters, and doing other things needful for the comfort and comeliness of those dependent upon her? *The real disciple is always serving his Master.* Whatever he or she does, they always do it according to his directions. He has given general rules by which, the Holy Spirit sanctifying the judgment of the disciple, he can regulate all his matters of both a temporal and spiritual nature, however small, according to his Master's will. And in following these directions, he has a spirit within him which consecrates all he does in faith, that is acceptable in his Lord's sight. If by the scriptural means of diligence and economy, his property increase, he remembers that he is only a steward, — that he must not let his money lie still and rust, (for the rust of it will eat as doth the canker,) but he must keep it in use for the good of others — of his own family and all the rest of the great family of God. When he helps others, he does not do it to those from whom he can have a recompense but to the poor who cannot reward him, for he desires to have his recompense, in the day of the resurrection of the just, if anywhere.

The housewife remembers too, that the great Master had an interest when he was here on earth, that all around him should be made comfortable. He called for food to feed the hungry, and when it was lacking, created it at the very time. He both gave and received such attentions of different kinds as are suited to the body.

Our Creator, in giving us our existence for a while in time, to inhabit corporeal bodies, makes it reasonable that whatever we do for the body in its various wants, is service to him, provided we do it in

remembrance of him, eating and drinking, and doing all we do, in praise for his wise and merciful provision for us. And we have some reason to believe that the true refinements and elegancies of life, (for there are many so called, that are falsely called so,) would not be unacceptable in his sight, when time and money are no longer needed for the evangelization of the nations ; when all shall know the Lord, and shall be like brothers in one great family. Then shall we not be at liberty to imitate the Creator of worlds, and the things contained therein, in the exquisite skill and beauty of his workmanship ? And even now there are many things in which we can as well have elegance, as coarseness, with the same expense, and a little more attention, which attention will have a tendency to refine our feelings, and will add to the happiness of others, being as we all are, creatures of taste as well as of understanding.

A pleasant, cheerful countenance, and a sweet, lively voice, are much more agreeable to us, and therefore add more to our happiness, than a cloudy, sad, countenance, and a complaining, whining voice ; so on the same principle, a room fitted up in a neat and pleasant aspect, adds more to our enjoyment, than one merely giving us a place in it, having a disordered, dark, and gloomy aspect. So that attention to matters of taste, even now, is acceptable to God, where they do not interfere with duties of a more rigid nature ; for he understands the elements of our constitutions, having made us with his own hand ; and he knows that his creatures of the most moderate temperament, are more or less affected by these things. A boasting in any one, of independence as to matters of taste, is "wise above what is written," and therefore out of place ; for in the sacred scriptures, the very description of heaven, so far as we have a description of it, is addressed in part to the principle of taste. The *beauty* of heaven is not forgotten amid its other attractions ; and he made the sea — shells and the flowers ; the arching heavens and the green smiling earth ; the plumage of birds, and the eye, ear, and hand of man. So that in attending to all these things in the manner regulated by the word of Divine inspiration — attending to necessities first, of others as well as of ourselves, and afterwards to matters of true refinement and beauty,—"One is our Master, even Christ."

There is nothing like purity of heart, — freedom from selfishness ; or in other words, *holiness*, to secure refinement of feeling and of

manners. The command, "be courteous," and other appeals to the Christian to be gentle, and the declaration that the servant of the Lord *must be gentle*; and that *love does not* behave itself unseemly, all go to show this. And indeed the principles of the gospel fully operating in the life, are what, and what alone will make the perfect gentleman and perfect lady in all times and in all places; because they are what alone can subdue selfishness in the heart.

But the matured disciple has but "one Master, even Christ," in a more specific sense. He is not under the power of any appetite, passion, or propensity; he is not the slave or servant of any meat, or drink, or any desire, or fear. He can eat and drink what he has reason to believe is best for him; and what is hurtful to him he can as well let alone. He has no disposition to gratify any desire beyond its lawful and healthful use. He is in bondage to no fear of disappointment, persecution, or pain; for "perfect love casteth out fear," and he believes without wavering that whatever he is called upon to suffer he shall have a degree of strength given him proportioned to the suffering, and exactly fitted to it. Instead of being a servant to his emotions or passions, he is master of them through Christ; that is to say, Christ is master of them, for him. The fear of death is taken away, either in reality or by faith; it is already taken away, as some experience for years before the time of their departure comes, or, the disciple rests in faith that it will be, when death comes; for he feels that its sting, which is sin, is already extracted.

To be under such a master as Christ, is a glorious liberty to

A STUDENT.

For the Guide to Holiness.

DIALOGUE ON HOLINESS.

BY REV. C. K. TRUE.

A. WHAT do you mean by entire sanctification?

B. He that is sanctified wholly is cleansed from all sinful principles and dispositions.

A. What do you mean by "sin?"

B. Sin, in its widest import, is the "transgression of the law" of God.

A. And what is the law ?

B. The law of God is the prescription of our duty in relation to God, to our fellow creatures, and to ourselves.

A. Where is this prescription given ?

B. It is contained in the Scriptures, in general principles and particular precepts, applicable to all the conditions of our existence.

A. What are the general principles of the Law ?

B. Jesus said, Matt. xxii. 37—40, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. *On these two commandments hang all the law and the prophets.*"

A. What are the particular precepts ?

B. They are such as these: "Be temperate in all things," "Thou shalt not covet," "Lie not one to another," "Be patient towards all men," "Rejoice evermore," "Pray without ceasing," "In every thing give thanks," "Quench not the Spirit," "Abstain from all appearance of evil."

A. Does the application of any of these precepts require the exercise of judgment and discretion ?

B. Evidently it does; for example, to be strictly "temperate in all things," requires extensive knowledge and accurate judgment.

A. Can all possess this knowledge and discrimination ?

B. No man, since the fall, ever fully possessed such properties.

A. If sin is "transgression of the law," can any one, then, be saved from *all* sin in the present life ?

B. Clearly it is not to be expected in conduct.

A. How then do you understand that entire sanctification is attainable in the present life ?

B. I believe that by grace a Christian may possess the perfect principles of obedience, though he may err in practice.

A. But this would imply that he was inspired with the perfect love of God, and always meant to do right, but through infirmity of mind erred in the application of the law in some instances.

B. This is very nearly my view of "entire sanctification" as attainable in this life.

A. Please explain yourself fully.

B. An unrenewed man is totally destitute of the love of God;

but through repentance and faith in Christ, his sins are pardoned, and he is inspired with the love of God — and this inspiration of love to God, is regeneration. All Christians are conscious of this new element in their minds, and it disposes them to obey God in all things. But they find it comes in conflict with some propensities of their nature, not yet fully regulated; and the principle of obedience in them often has a struggle for the mastery. This shows that their love is not perfect in degree. But entire sanctification increases the power of love, so that they love the Lord their God with “all the heart, and with all the soul, and with all the mind.”

A. But do you understand that “to love God with all the heart, and with all the soul, and with all the mind,” means, to possess the love of God in such a degree as to control freely and fully and habitually all the propensities and powers of the man?

B. Yes, all that are directly subject to his control.

A. This is the clearest explanation of the chief commandment which I have found. But what powers are not directly controllable by this principle?

B. We have not absolute control over some of the intellectual powers, as the thoughts, the memory; so also some of the sentient faculties, as, for example, the instinct of fear upon the appearance of danger; and some of those moods of the mind which are produced by the various states of the body, as dulness, sadness, &c. In this respect we suffer from the effects of the fall; and while we remain on earth, we must be imperfect. But all those propensities, which are actually controllable by the will, are *freely* controlled by “perfect love,” — such, for example, as prompt to anger, envy, malice, pride, lust, covetousness, emulation, strife. The converted man controls them, but often with difficulty; the sanctified man freely and sweetly.

A. Christian perfection, then, is a degree of holiness perfect as it respects present capacity. But is not this all that the law requires?

B. No: the law was given to man as perfect, and it has not been altered to suit the fallen condition of man. Hence, Mr. Fletcher, who probably had as deep experience of grace as any Christian of modern times, speaking of the sanctified believer, says, “he more or less transgresses the paradisaical law of innocence, by not thinking so deeply, not speaking so gracefully, not acting so properly, not obeying so vigorously, as he would do if he was still endowed with original perfection and paradisaical powers.

A. But does not the fact that the perfect law is still in force, imply, that it can be obeyed perfectly?

B. It would, were it now enforced on us as the condition of life; for it would not be just for God to suspend eternal life upon a strictly impossible condition; but it is now given as a rule of life, and not as a condition of salvation. Christ has fulfilled the law for us, and offers us eternal life, on condition of faith in him.

A. If the law is no proof that we can obey it, perfectly, it is also no proof that it can be obeyed in the degree called "evangelical perfection, or sanctification."

B. That must be admitted, though some have argued otherwise. The gracious promises of the gospel are the only legitimate proofs that "sanctification" is attainable by us.

A. But what promises?

B. Jer. xxxi. 33 — "But this shall be the covenant that I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts." 1 John, i. 9 — "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 Thess., v. 23, 24 — "The very God of peace sanctify you wholly; and I pray God that your whole spirit, and soul, and body, *be preserved blameless* unto the coming of our Lord Jesus Christ. *Faithful is he that calleth you, who also will do it.*"

A. But these are unqualified promises, and seem to give assurance of perfect holiness.

B. And he who receives them is made perfect in intention, motive, disposition, or whatever may be included in moral principle, though in action he is liable to go astray, and will go astray, through errors in judgment, and uncontrollable infirmities, as I have explained.

A. Such a man you would say is "pure in heart."

B. What less, if he loves God with all his heart, and mind, and soul? Could man before the fall have had a higher principle? This is "Christian perfection."

A. This method of explaining the subject is new to my mind. It appears to harmonize with the Scriptures, but does it agree with the views of such writers as Fletcher and Wesley?

B. I perceive no discrepancy. If there is, I should be glad to have it pointed out. Farewell.

For the Guide to Holiness.

SIN AND PENITENCE.

Oh, what a fearful thing it is,
That, from the better way,
Attracted by illusive bliss,
We love to go astray.

At first we slightly turn aside,
Nor think to travel long,
But more and more we wander wide,
And more and more go wrong.

Oh, poor and erring wanderer, stay !
Nor thus forsake thy God ;
With hasty step regain the way
Thine earlier footsteps trod.

Oh, happy he, who loves to weep
With penitential tears,
And thus has strength divine to keep
His path in coming years.

U.

For the Guide to Holiness.

RELIGIOUS CORRESPONDENCE.

No. 3.

Day of visitation. Light resisted, becomes darkness. Can a justified soul be lost? Justified and condemned at the same moment, impossible. Disobedience incurs condemnation. The voice of conscience.

God is giving to his people a season of visitation in regard to the duty of entire holiness. Yet I fear that many whose names stand enrolled in the eye of this world among the records of his chosen ones, may permit this season of visitation to pass by. How has my heart mourned over some such, as with yearnings, I have said, "O that thou hadst known the day of thy visitation."

How often do we witness those who have time and again, had the powerful urgings of the spirit on this point of experience, relapse into worse than a state of indifference. Yes, I have heard some who have been thus influenced, not only speak lightly of those who profess a state of holiness, but have also heard them indulge in skeptical remarks in relation to this cardinal doctrine of the Bible.

Light on this subject, as on any other point of religious experience, or practice, becomes darkness if resisted. Though I would not be guilty of undervaluing the great things which God has done for his people, yet I fear that many who profess a state of justification, would find themselves in a state of condemnation, if right perceptions of what constitutes a state of justification, were entertained.

We often hear the inquiry, "can a soul in a state of justification, be lost?" To this we answer, *no!* Yet to such inquirers I would propose a question, asked by a minister not long since, "How long do you think a soul can continue in a state of justification without obeying the command, 'Be ye holy.'" It is only to those who walk not after the flesh, but after the spirit, that there is no condemnation. Yet it is a nice point to *walk after the spirit wholly*, but not a nicer point than it is to become a bible Christian.

Alas, how many after having had most searching influences, and powerful persuasion in relation to the attainment of personal purity, are now further from it than formerly. Yet, notwithstanding this, they do not think or speak of themselves as in a *backslidden* state. But how does God regard such. These have heard, and have also understandingly acknowledged the reasonableness of the command, "Be ye holy"—still they consciously disobey! And why? Because they see that the path of holiness is one of universal self-denial—the cross is on the way. The Spirit whispers, If any man will come after me let him deny himself "and take up his cross daily and follow me;" yet with shrinkings of heart he turns away, the path seems too narrow—the way is too straight. He does not obediently take up his cross, and pursue an onward course. Yet though conscious of this, does he think of himself as receding? or in speaking of his experience, does he pronounce thus upon it?

Does he not rather pass on in indefiniteness of feeling, hoping perhaps, that he is on the whole gaining ground, without remembering

the fact, that there is no such thing as going *around* the cross. Yet this in reality is the case — the cross covers the whole of the way to the heavenly city. The Savior had not said, let him deny himself and take up his cross daily and follow me, had there been a way to go around it, leading to the same road. Had any man found a way to do this, then were the purpose of God defeated, and heaven were gained by climbing up some other way.

Those who are lingering thus, surely cannot conceive that they are obeying the command, "Go on unto perfection." Yet does such an one stand still? No! from the moment that he refuses to obey the command, "*go on*," which is ever the mandate of the captain of his salvation, a retrograde movement begins, and steadily, though perhaps imperceptibly, the retrograde movement progresses, just so long as the command "go on unto perfection" is not obeyed. Yes, alas, the retrograde movement is too often imperceptible, because spiritual things can only be discerned by the light of the Holy Spirit. Turning away from the requirements of God, grieves the Spirit and causes the withdrawal of its enlightening influences, and to the degree these influences are resisted, (and non-compliance is resistance) to that degree the light becomes darkness.

How strangely inconsistent for one in this state, to conceive himself *justified* before God. And yet this is the inconsistent position in which many stand who profess a state of justification.

And where is the individual, who for any length of time, has been adopted into the family of Christ, but can look back upon a period when the importance of perfecting holiness in the fear of God, has been powerfully urged upon his heart. Doubtless, it would be difficult to single out many, especially among that sect whose founder was thrust out to raise up a holy people, but who have had seasons of special visitation on this subject. The writer has conversed with scores, who have felt that they were called of God to the office of the ministry, and most deeply have they felt the obligation to be holy as a necessary requisite for their holy calling. Yet have all these obtained this grace, and with *clean hands* and *pure hearts* gone forth to minister in holy things? Alas, too few have thus tarried at Jerusalem until endued with power from on high, and now how is it with them? With how many, have those keen internal convictions of the necessity of present purity died away, — the visitations of

the Spirit on this point have become less frequent. And why? Because these influences were not faithfully cherished, — the grace was not sought with sufficient earnestness and perseverance — the cross was in the way.

And where is the prayer or class leader who has not had a day of visitation on the subject, when the importance of personal holiness, as a preparatory requisite in order to lead the devotions and experience of others, has not been deeply felt? Yet why has it not been obtained? O let conscience speak out now, as truthfully as it will speak in that day when the secrets of all hearts shall be revealed; yes, as truthfully as it will speak when you behold scores on the left hand of your Judge, who perhaps might have been at the right, had you but led them by the experience and practice of holiness into the highway which has been cast up, not for here and there a traveller, but for all the ransomed of the Lord to walk in.

P.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

THE reading of Christian experience has so often been made a blessing to *my* soul, that I may not withhold a narrative of the way in which I have been led out of the spiritual Egypt.

It is now ten years since I was effectually aroused to seek the salvation of my soul. When the light of God's love first fell on my heart, I exclaimed the half was not told me, and inquired immediately — "Lord what wilt thou have me to do." I saw my best services unprofitable — I saw that he who redeemed me, had a righteous claim to all I possessed, and in the fulness of my heart, I consecrated myself *wholly* to the service of the Lord. Although educated by Christian parents, I had never heard, previous to my conversion, that the Christian through faith in Jesus, may have complete victory over his foes before the hour of death. Soon after the power of regenerating grace passed upon my heart, I heard for the first time a *full* salvation preached. I listened, but could not receive it, neither might I deny it — I was too little acquainted with my Bible to settle the

point immediately, and I concluded to leave the matter before the throne of grace, praying for just that salvation which Jesus died to purchase. At this time I recorded the following : —

To-day, have solemnly covenanted with God, to be *wholly* his — to devote myself *entirely* to his service — I feel assured he accepts the sacrifice I bring.—Have asked in the name of my great advocate that my heart may be cleansed from all sin, and feel a firm confidence that he who hath promised will perform. My heart pants to be free from that which offendeth my Lord. Here follow still farther, expression of ardent desire to know more of God.

I have often thought, that if at this point, some one deeply taught in the science of holy living, had taken me by the hand, and taught me the way more perfectly, I might then have entered the rest of faith. But I was not left to myself — I continually sought the Lord in ardent supplication — to work his utmost work of salvation on my heart. And oh, how can I praise him enough, that he did hear my cry! In this state of heart, I one day sought my closet, and kneeling, looked upward as I opened my Bible to receive the divine illumination. Directed by the spirit, I opened to Romans 8th, and as I read the, blessing came — the baptism of the Spirit. And although years have passed, I can *never* forget the hallowed sense of God's presence, that took possession of my soul. As I went forth from that Bethel, language is far too tame to tell the love of God. Young in years, and not naturally communicative, I looked around inquiringly, to learn if all Christians possessed this *open vision*. I can never forget with what confidence I laid down to sleep, for all around me were the arms of infinite love. I thought that in the whole universe there was no place in which I could be unblest, for the love of God was my joy, and with such views of his excellence as were then mine, I could never cease to love him. But I may not dwell here, but pass on to the story of my ignorance, for at that time I had never thought *full salvation* mine. I knew no difference at that time, between temptation and sin, when the Lord would prove me, and permitted the fiery darts of temptation to reach me. I let go my confidence and went out on the rolling billows of temptation without my anchor — I forgot that the trial of my faith was precious. Alternate joys and fears were mine for eight or nine years, sometimes overwhelmed with the stupendous thought — God *my Father* — Heaven my home — Chris-

tians my brethren — an incorruptible inheritance mine, if faithful. I *always* loved the meeting for social worship — the house of God even had greater charms for me than the hall of mirth, but the *rest of faith* was not mine.

In the summer of 1847, the Lord began to reveal to me how much I was dishonoring him, by living as I lived, and to incite in me an ardent desire to be, in verity, *wholly his own*. I had previous to this, become more established in the belief that a full salvation might be enjoyed by the Christian through faith in Christ. I ceased to mock God with formal prayer alone, and continually urged my plea before the throne, that I might be led into the *right way*, for I asked if mercies would not lead me, that affliction might be sent. I had many foes to meet — After I met the insinuation, “religion, even if God does bless you, will never be to you what it was.” But I said *I will believe* God able to fill the most enlarged desire of an immortal mind. In August of the same year, I attended a meeting in the grove; I went praying that the Lord would break the lethargy from my soul. It was done, and earnestly I bowed before the throne, pleading for a present salvation. Days, weeks, and months passed by, and my impotent soul lay by the fountain of the water of life, unable to step in. But now a battle was pitched between the army of the Lord of Hosts and the powers of darkness. In other words Christians met daily to pray and to praise, waiting for the out-pouring of the Spirit. My own responsibility as a professed Christian, lay upon me with such weight at this time, and I felt so much my *perfect impotency*, that I looked Jonah-like for some way to flee. But my way was hedged, and I prostrated myself *low* before the throne, praying for the *whole armor*; and yet it tarried. I gave all to God. — Weary days were mine, and full oft my sorrowful heart said, “Oh, that I knew where I might find him.”

At this point, one who knew the *simplicity* of the way, through faith in Jesus, and who also knew something of the struggling of my soul, said “will you kneel here, never to rise until you have the blessing?” The enemy’s *last* strong hold was attacked. I had often been able to say he *will do it*, but to bring it to the present, and, reckoning on the immutable Word, say he *does it*, had always been beyond the power of my faith. For some moments my answer delayed, but within was a secret whisper, if you turn from this point

you grieve the Spirit, and I said, I will. As we knelt, my soul, all unconscious of the presence of others, said *now*, Oh, Father let thy own teachings guide me. The Spirit whispered, did you ever trust the Lord Jesus for any blessing, and he fail you; Oh, never, *never* — Trust him now, was added — He is able. Oh, said my captivated heart, I will trust him. And here followed a distinct consciousness that a *future* trust was an impossibility. It must be *present*. At this moment I saw such a fulness in Christ, that I think had I had the interests of more than one soul, I should have trusted all to Him, and I added *I do* trust Thee *now*, Savior. I can go no farther, language is far too poor to tell the joy of heaven. The Lord Jesus came in to abide in my heart; I had no longer any fear; I was enabled to so reckon myself not my own, as to account my foes, the foes of the Lord Jesus.

As soon as I found the great salvation, an inexpressible desire for the deliverance of all the *dear family* from the strong chains of unbelief, took possession of my soul. More than a year has passed, since, through faith in Jesus, my impotent soul was healed, and still I find increasing beauties in the way of holiness. The principle of faith assumes a new importance almost daily. As I watch the signs of the times, I have come to believe that a glorious morning has dawned on the church. But I must pause. My heart is too full of the great subject to trust myself farther.

MARIA.

For the Guide to Holiness.

A FRAGMENT FROM MY PORTFOLIO.

I DAILY enjoy communion with our Father in heaven. Every morning before I kneel down in prayer (and I rise before four,) I take the precious word of God, and ask that I may read something to strengthen me. I also ask that God would open my eyes to behold wondrous things out of his law. Sabbath morning, the passage which was by the holy comforter applied to my heart, "The Lord is thine inheritance." Monday morning, "Go thy way, eat thy bread with joy, for God now accepteth thy works." "Do with thy might

whatsoever thy hand findeth to do." Tuesday, "Thou hast given him his heart's desire, and hast not withheld the request of his lips."

I feel the utmost confidence that God will give me the desires of my heart with respect to T——, but I want you to pray that it may be *now*, and that he may be a *Bible Christian*, and not a *drone*. Wednesday I had set apart as a day to go out into the highways and hedges, to try to compel sinners to come in, and also to induce Christians to resolve that they would no longer sit at ease in Zion. The *manna* upon that morning was, "I know thee by name, and thou hast also found grace in my sight." And he said, "My presence shall go with thee." You can tell, dear sister, how inexpressibly precious this was. What now could I need! I therefore went out leaning on the arm of my beloved, who had promised to make perfect his strength in my weakness, and I had a delightful time. Thursday morning, the heavenly bread was, "Be not afraid, but speak and hold not thy peace, for I am with thee." O what an unspeakable privilege, to be permitted to be workers-together with God. Is there not a blessed reward even here in serving God, and in trying in all things to be faithful in doing our duty. I do bless God for the privilege of being an active laborer in his vineyard. I am determined to live to him alone. He has given me a fearless heart and I wish to spend and be spent for him. I am reproached even by professing Christians, for the course I take, but I am willing to be anything or nothing, as shall please God. I feel strong in him, I feel that he is my rock and my fortress — my portion — my light — and my salvation. I do rejoice in him, yea, and I will rejoice.

"BELOVED, be assured that if you would be really strong, it must be by secret living before God. The reason we are so weak is, that we care so little about this secrecy before God. We are ready and eager to run into some service to be seen of men, but do we esteem unseen communion and discipline before God beyond all? Depend upon it, that if there is not the slaying of the lion and bear in secret, there will be no killing of Goliath in public."

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 18.

RELATION OF THE LAW OF PROVIDENCE TO THE ORDER AND DIS- ORDER WHICH EXIST IN THE WORLD.

If the Law of Providence were strictly fulfilled, order would at once exist throughout the world. The reign of harmony, which poets have dreamed and prophets have predicted, would from that moment commence. Every man would not only be in his place, but, what is more, he would be contented with his place. It would not be the order of tyranny, but the order of benevolent wisdom. It would not be the harmony of force, but the harmony resulting from a common faith in a common Father.

2. The first development, under the strict fulfilment of the Law of Providence, would be order and harmony of position. And this would be attended with harmony of feeling. As each one would be in his place, so each would be satisfied with his place, without being more satisfied with his *own* place, than with that of his *neighbor*. In looking at the great frame-work of society, all would recognize the necessity of the parts to the completion and symmetry of the whole. As each would have his place, with no rebellion of the foot against

the hand, nor of the hand against the head ; so there would be no feelings of distrust and envy. How could there be rivalries, how could there be distrust or envy, when each, in being contented with the divine arrangements, would of course be satisfied with that position which those arrangements had assigned him. The fact of the divine choice, especially when taken in connection with the imperfections of human wisdom, would far more than counterbalance all incidental evils ; so much so, that want and suffering, attended with God's choice and favor, would be regarded as infinitely preferable to riches and pleasure without them.

3. The cessation of personal and social rivalries would involve that of nations. Or at least the same divine law, which operated to secure the one, would not fail to bring about the other. Persons and neighborhoods would be at peace. Nations would be at peace also. There is a locality, a rank, a duty of nations, as well as of individuals. If each would take the position, and fulfil the duty which the Law of Providence indicates to them, national rivalries would cease, because the occasions of such rivalries would no longer exist ; and the God of the individual man, and of the domestic hearth, and of social institutions and unions, would be the God of empires. The Law of Providence, harmonizing the relations of states, as it does those of individuals and small communities, would constitute a family of nations, and war would be known no longer.

4. On the other hand, there cannot be discordance between man's moral nature and God's providence, without great contention and disorder in the world. And in point of fact, the world is in the greatest confusion and strife, because the ordainment of God is not corresponded to by the wishes of the creature. Every one has his choice. To be a merchant, a prince, a commander of armies, a man of pleasure, a man of science, a mechanic, a farmer, a soldier, a teacher of youth, — such are some of the preferences they evince. All wish to decide for themselves ; all estimate the good or the evil on the small scale of their own personality and interests ; all have their choice. Who among them, in the mournful degeneracy of our fallen race, wishes to follow or thinks beforehand of following, *the choice of Providence*.

The world is a map of situations, inscribed with lines of demarcation, diversified every where with discriminative colors, which indi-

cate opportunity, adaptation, want, fulfilment, duty. In one place the poor are to be aided ; in another place the ignorant are to be instructed ; in another the sick are to be consoled and watched over. In one place is the demarcation of endurance ; in another is the arena of action ; in another is the platform of authority and eloquence. But who, in beholding any one of these various demarcations and the duties it suggests, goes to God and asks : — Am I the man whom eternal wisdom has selected for this mission ? Resigning my own will, I lay myself upon the altar of sacrifice, — not to be what I might choose to be, but to be what God may choose to have me to be. Send me if thou wilt ; — but let me not go, nor have a thought of going, without thine own authority.

5. There are exceptions, it is true, but not enough to reverse, or to modify essentially the assertion, that man is at war with Providence. “All seek their own,” says the apostle, “not the things which are of Jesus Christ’s.” In this state of things it is obviously impossible that there should be peace or happiness. Man, in being by his selfishness antagonistical to God and God’s arrangements, is necessarily antagonistical to his neighbor. Place is at war with place, and feeling with feeling. On every side are the outcries of passion, the conflicts of interest, and the crush of broken hearts.

6. Shall it always be so ? The remedy, and the only remedy, is an adherence to the Law of Providence. Renounce man’s wisdom, and seek that of God. Subject the human to the Divine. Harmonize the imperfect thoughts and purposes of the creature with the wisdom of the eternal will. Let the clamors of nature cease, that the still small voice of the Godhead may speak in the soul. Go where God may lead thee.

When this shall be the general disposition, when all shall cease to seek their own, and shall begin to seek the things which are Christ’s, then will the Law of Providence universally take effect, and God will reign among men.

“See truth, love, and mercy, in triumph descending,
And nature all glowing in Eden’s first bloom !”

No pen of man, or tongue of angel, can declare all that intensity of mind, or fidelity of labor, which we owe to the souls committed to our care.

For the Guide to Holiness.

EVERY THING DESIGNED TO HELP US.

NO. 8.

AFFLICTION.

How should a christian meet affliction? Shall he give way to immoderate grief, and suffer himself to dwell continually on every aggravating circumstance connected with it, and turn away from all that is alleviating and consoling? This is the way the children of the world mourn, but it is not the way for the christian. If the tears *will* flow, let it be "in a gentle measure;" let it be a subdued and submissive grief.

But is this enough? No, there should be something more than a sullen submission to a superior power. Submission to the will of God, does not express all that a christian should feel under affliction; there should be a *cheerful acquiescence* — a *satisfaction* in seeing the will of God done. A faithful servant may submit to the will of his master, because he supposes it is his duty to do so, and further, supposes his master will do right; but his feelings are not like those of an affectionate child, who desires, above all things, to see his father's plan carried out, who takes delight in witnessing its developement, and is quite willing that, in order to make way for it, his own little schemes should be overturned. He has looked into his father's plan, and though he cannot understand all its bearings, and has no adequate idea of its final results, he sees enough to satisfy him that it is good, and that nothing can be so desirable as to have it fully accomplished. Moreover, he loves his father so well, and has such confidence in his wisdom and goodness, that he would wish him to fulfil all his designs, even if he did not know anything about them.

But even this does not fully express all that a christian should feel in affliction. It is important that he should rightly understand *what God is doing for him*. If he does, he will be grateful for affliction. He will see in it *an answer to his prayers for sanctification*; and he will be anxious to co-operate with God, in making them in the highest degree serviceable to his spiritual interests. This is one of God's sweet and gentle ways of comforting his people, which the world

knows not of. He leads their thoughts away from their sorrows, to the consideration of the effect they are intended to produce.

The christian who feels right, desires, above everything, to be filled with the Spirit. But he is sensible this cannot be till he is emptied of self; therefore, his first work is to crucify self, in its various forms of life. Perhaps he begins by attempting to regulate the appetite for food. The mastery is not obtained here quite so easily as he expected. One who has, all his lifetime, been in the habit of "feeding himself without fear" — eating what he chose, and as much as he chose — thinking it too small a matter to bring his religion to bear upon, will, perhaps, after his attention is religiously turned to the subject, often find himself eating more than is beneficial to his system, mental or physical, and indulging in luxuries which are unfavorable to health of body and spirituality of mind. Each instance of this kind, is a triumph of the animal over the intellectual and spiritual part of his nature, and diminishes his strength in the christian conflict. This has been well understood by the most eminent saints in all ages and churches; hence the practice of fasting, which is found useful, among other reasons, because it gives, for the time, a victory of the soul over the body. Perhaps the christian finds himself making little or no progress in the subjection of his appetite; but while he is regretting this want of self-control, sickness comes upon him, and then he is compelled to take only simple and wholesome food, and that sparingly. Now he may very properly view this affliction as sent, among other reasons, to aid him in this warfare against the flesh.

Next, perhaps, he undertakes to subdue and regulate his *propensities*; for instance, the desire of human praise. He prays, resolves, watches, yet finds himself often foiled. It is so natural to love praise, that, as long as he has anything which commands praise, he is very likely to seek it. God looks on with great tenderness, while the unequal contest is going forward, and at length sees it necessary to come to his help. How does he do this? By taking those things which ministered to vanity out of the way. Was it beauty of person that proved a snare? God mars that beauty. Was it wealth? He lets it take wings. Was it intellect, knowledge, talents, or eloquence, that commanded the dangerous applause? God "weakens his strength in the way," so that he can no longer use those brilliant gifts. How

important it is, that the child of God should understand what his heavenly Father is doing, and, instead of wasting tears over his disappointments, go diligently to work, to make the most of them !

In the next place, the christian undertakes to regulate his *affections*. He remembers the injunction, " Little children, keep yourselves from idols ;" and he would obey it ; he wishes God to have the first place in his heart ; more than this, he wishes to love God with all his heart, and to love his dearest earthly friends only in and for God. But those precious ones occupy his thoughts, engage his affections, and so engross him, that there seems very little prospect of his being " filled with all the fulness of God." How can God enter this pre-occupied heart ? There is but one way ; it must first be emptied. If the christian will not prepare the way of the Lord, the Lord will prepare his own way — perhaps by removing these idols.

And now, behold the poor christian in a fair way to be made rich — in a fair way to be delivered, as he has been desiring, from selfishness in all its forms — having been deprived of those things which were ministering to its life. The inward crucifixion is not yet effected, but it will now be comparatively easy.

" Stripped, wounded, beaten nigh to death,"

what shall hinder him from taking refuge at once in the bosom of Infinite Love ? There is one thing that may hinder him, and that is, if, instead of perceiving what God is doing for him, he lets his mind dwell only upon his afflictions, and thinks he acts the part of a good christian, if he submits with a tolerable degree of resignation, dwells on the consolations of the bible, and spends all his intellectual and religious force in just trying to bear his griefs. Perhaps his friends will say that his afflictions have had the right effect, inasmuch as they have rendered him dead to the world. But being dead to the world, is not being alive unto God ; it is only a preparatory step towards it.

Let us then accustom ourselves to look upon affliction as the way in which God begins to answer our prayers for sanctification ; and then we shall not be surprised, as if some strange thing had happened to us. As one earthly pleasure after another is taken away, we shall say : " Ah, well, so much the better — one weight less — God means to have all my heart — and he shall ! " It has been well remarked, that, " when we pray for sanctification, we should ask for strength to bear the answers to our prayers ! "

There is another view of affliction, which may be taken. You commenced the christian life by consecrating yourself and all you had to God. In this consecration were included the powers of the mind, the heart, and the body ; time, talents, property, influence, friends, and everything you could call your own. Did God accept you ? Your answer will perhaps be, " God has promised to accept all who sincerely give themselves to him ; consequently, I should have no doubt of my acceptance, if I were sure my consecration was complete ; but my heart is so deceitful that I don't know what to think about it ; it is a point I long to have settled."

Suppose, then, God should help you to settle it, by actually *taking* one of the things, which you profess to have *given* him — your health, for instance. In consecrating your body a living sacrifice, you promised two things ; first, to use all its powers exclusively for God ; second, to hold yourself in readiness to give them up whenever he should call for them. Now those powers are crippled by disease ; the Lord is taking you at your word, and thus affording you a *test* by which to settle the point you was anxious about ; viz., whether the dedication had been complete. The grace of God triumphs, and you are enabled to say, " It is well ! " But after your health is restored, your doubts return ; you cannot glorify God by expressing the full assurance of hope, because you fear that your consecration is deficient in some other respect. Again he comes to your aid, and affords you another *test*, by taking away your property. Here, too, grace gives the victory ; you are enabled to pass through this ordeal unharmed, and spiritual comforts are found to increase, pretty much in the ratio that earthly pleasures decrease.

Recovering somewhat from this shock, you praise God for the gracious support he has given, but yet are not quite prepared to say that you are wholly the Lord's. And why ? Because you feel that it will not do to say so, unless the consecration you make to him be without reserve. There are objects of affection, so very dear to you, that you fear they are occupying a wrong position in your heart. Now if you wish to know how it is, and are as earnest as you ought to be about it, when God comes and takes away one of these beloved objects, you will understand at once what it means, and, if your consecration be entire, you will readily yield to this test, and bless the Lord for it — fervently entreating, that his Spirit may now fill the

heart which his providence has emptied. But if this prompt submission be not found, then have you equal cause to bless the Lord for bringing you to this test, that you may now make a new consecration, and put the friends which remain to you, in their true position.

We see, then, that if a christian be in earnest on the subject of holiness, if coming into a perfect and permanent union with God be the one great object of his desire, towards which he is bending all the best energies of his soul — feeling as Paul did when he said, “I count all things but loss that I may win Christ, and be found in him” — he will consider afflictions as the most valuable auxiliaries in this work, and will heartily welcome them as such. When he falls into divers temptations, (trials,) though by no means rendered insensible to suffering, still, he will count it all joy, knowing that the trying of his faith in this way, is much more precious than that of gold.

A silent submission to the will of God, then, does not express all that a christian should feel, under the pressure of affliction. Let us rather inquire wherefore the Lord contendeth with us. While we are studying how we shall derive all the benefit from the sorrow which it was designed to give, the tears will forget to flow.

S. J.

NO. 2.

TEMPTATIONS.—SERIES CONCLUDED.

We have seen that the circumstances of life, one and all, are designed and adapted to promote our spiritual progress. Those that seem most unfavorable, are, when rightly received, harmless; and not only harmless, but salutary.

But we have an enemy, “who goeth about, like a roaring lion, seeking whom he may devour.” The battle of life is not with *circumstances*, but with *Satan*. Here is our great source of trouble; we have a sleepless foe, who is permitted to attack all the children of God, from the weakest to the strongest. The depraved tendencies of the heart give him a fearful advantage over us. His temptations are indeed manifold, and we are often in heaviness on account of them. He seems to be always watching his opportunity to beguile, and when he does not succeed in that, to harass the child of God. He loves to worry those whom he cannot devour.

Is the Christian a sufferer from *feeble health*? Satan will avail himself of this bodily weakness, to tempt him to sloth, and to an unnecessary self indulgence, or to a repining and unsubmissive spirit; and he will do his utmost to make the langour of the body spread itself through the soul, depressing faith, love, zeal, energy, courage and hope. Where the nervous system is irritable, he will send the irritation into the temper, and excite the Christian to impatience and ill humor; and then, perhaps, prevent his penitence by whispering to him, "It is only nervousness!" If he fails of his object here — he will take another turn, and persuade the invalid that his langour of body is a sinful stupidity, and that prostration of the nervous system which renders him incapable of emotion, is want of love and zeal. What will become of the poor, feeble christian — too weak to fight — unless he can take refuge in some such assurance as this; "The name of the Lord is a strong tower; the righteous runneth into it and is safe." Yes, the name of the Lord Jesus Christ — *the Lord our righteousness* — is a strong tower, into which Satan cannot follow us!

Is the child of God possessed of *warm affections*, which bind him strongly to his family and friends? The adversary will take advantage of this, and insensibly lead him into loving the creature separately from the Creator. He who tempted the Savior to fall down and worship him, is willing we should worship anything else but God. He is well pleased when he can persuade us to make idols of those we love.

Do *cares and labors* devolve upon us? Then comes our busy adversary, and; with malicious ingenuity, entangles our feet in the net, intent on throwing us down. Our only security lies in adopting David's practice. "Mine eyes," he says, are ever toward the Lord; he shall pluck my feet out of the net." Observe, his eyes are not on the *net*, but on the Lord.

Are we blessed with *prosperity*? Satan will do his utmost to make it harden us, or lift us up, or turn our thoughts away from God and heaven. His wiles here are well understood by all — except the subjects of them. Lord, bless our blessings, and thus defeat his designs!

Are we, in the providence of God, thrown much into *society*, and compelled continually to mingle with the world? We are then in Satan's own dominion. He will not fail to let us know that he is

prince of this world. His servants will do his bidding ; often, too, without intending it, and without our being aware of it, they will be exerting over us a pernicious influence. When Satan can prevail on us to adopt their customs, fall in with their ideas, court their smile, and fear their frown, he has gained his point — we are his, to all intents and purposes. As to our being members of the church, he has no objections at all ; indeed, he had rather we would be — we can serve him more effectually there. What is to protect the saint who is *in* the world, from thus becoming *of* it ? Let him throw himself upon these gracious words of our Lord : “ Be of good cheer, I have overcome the world ! ”

In short, though God designs everything for good, Satan intends to convert everything into evil. Then, perhaps, you will say, “ There is, after all, one exception to Paul’s assertion, that all things are yours — Satan is not yours.” If he is not ours yet, we have the assurance that he shall shortly be bruised under our feet. The great Captain of our salvation has broken his dominion. He cannot hurt us now, without our own consent. “ He may *tempt* us against our will, but he can never *make us sin*, against our will.” And we have this gracious assurance ; “ God is faithful, who will not suffer you to be tempted above that ye are able ; but will with the temptation also make a way to escape.”

Besides, temptations are not without their use. They drive the Christian to the word, and make him lay hold on the promises with a stronger grasp. He meets the tempter as his divine Master did, with, “ It is written ; ” and every time he resists a temptation in this way, it becomes easier to resist again. Thus is his faith invigorated. As the strong oak grows stronger, by battling with the storms, so the holy soul grows stronger, by contending successfully with temptation. The command of scripture is, “ Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, your feet shod with the preparation of the gospel of peace ; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked one ; and take the helmet of salvation, and the sword of the Spirit.” Thus equipped, the Christian soldier is prepared for foes ; but if he never had any fighting to do, his armour would grow rusty for want of use.

These conflicts teach him how weak he is in himself — how strong in the Lord ; every thing is useful which goes to diminish our confidence in ourselves, and increase our confidence in God. Meanwhile, our gracious Lord is not an indifferent spectator of the sufferings of his people from this source. He is “ touched with the feeling of our infirmities, having been tempted in all points like as we are.” Let the thought of his sympathy comfort us.

It is important that we should learn to discriminate between temptation and sin. Christians endure a great deal of unnecessary suffering, in consequence of not making this discrimination. They should remember, that sin does not consist in having wrong thoughts thrown into the mind, but in *entertaining* them. If they are promptly rejected, no guilt is contracted. The effect of mistaking temptation for actual sin, is to weaken our faith and to dishearten us in our efforts after a life of entire conformity to the divine law. If we are brought into condemnation whenever a temptation is presented, we shall be in trouble all the time, and must be strangers to that “ perfect peace ” which is promised to him “ whose mind is stayed on God.”

- There is a class of conscientious Christians, who are continually brooding over “ in-dwelling sin ; ” and many an hour is spent in confessing their inbred corruptions, when it could be employed more profitably to themselves, and more to the glory of God, in dwelling on those “ exceeding great and precious promises, by which they might be made partakers of the divine nature, and escape the corruption that is in the world through lust.” But what do they mean by “ in-dwelling sin ? ” They probably mean, a natural tendency to do wrong. Now, if this tendency is held in check by the gracious influences of the Holy Spirit, so that it does not break out into action, while it may be, and ought to be, a cause of shame, sorrow and humiliation, that there is such a tendency within, and of fear and trembling too, lest, in an unguarded moment, it should break out ; still, so long as the grace of God triumphs, and the individual is not conscious of allowing any unholy feelings, grateful acknowledgements to God, and expression of confidence in him, are more appropriate, and much more salutary in their effect upon himself and others, than those universal confessions, and wholesale expressions of guilt, which are so continually on the lips of many good people. We hear the same

individuals making the same confessions about "sins of omission and commission, of thought, word and deed," day after day, and year after year. It is difficult to avoid the conclusion, that, either they do not mean exactly what they say, or that their confessions are not attended with any faith in God's promises of help. Christians, too generally, make confession in a desponding tone, with a feeling that the *repetition* of those sins is *inevitable*.

The young convert is usually full of self-confidence; but after repeated falls, he becomes sensible of his weakness, and begins to put less faith in his good resolutions; till, at length, he feels like giving them up altogether — because, he says, he is so sure to break them! It not unfrequently is the case, that he loses confidence in himself, without having gained confidence in God. This is a most uncomfortable place for a Christian to be in; he will never be able to do much, or enjoy much, till he scrambles out of this "Slough of Despond," — taking care to get out on *the right side*. It is to be feared, that great numbers of those who set out to go on a pilgrimage, fall into this slough, and spend most of their lives in it. They live in a state which varies little, if at all, from that of a sinner under conviction.

Child of God, do you *really wish* to overcome *every* temptation? Your Father wishes to have you, and offers to help you. "The Lord knoweth how to deliver the godly out of temptation," — if you will only trust him to do it. "This is the victory that overcometh the world, even our faith." "In all these things we are more than conquerors, through him who hath loved us" — and loves us still! "Thanks be to God, who always causeth us to triumph." So long as you *earnestly desire* to be helped, and continue to *believe that he can and will help you*, just so long you will find that he actually *does* help you. You will go on from one victory to another, till faith becomes habitually and completely triumphant. You will go from strength to strength, until you reach that blessed world where the tempter can never come. As you grow stronger, you will probably have severer attacks from the enemy; but, be his fiery darts ever so numerous, and ever so fiery, the shield of faith shall quench them all.

Take courage, then, Christian, and press onward in the way of holiness. You have every thing to help you. Much as you desire to be holy, God desires it still more, and has arranged every thing

in *creation, providence and grace*, to promote this very end. Only co-operate with him, fall in with his designs, and all will be well. Ask, and you shall receive grace at *this present moment*, 'to rise above all the depressing influences of *present circumstances*; and not only rise above them, but make them turn to your account. Only believe, heartily, the assurance of God, that all things are *now* working together for good *to you*, and then your asking will be attended with the blessed consciousness of actually receiving. Believe fully, that the indwelling Spirit can keep you from being injured by any unfavorable influences, and that so long as you earnestly desire it, and are looking to him for it, *and expecting it*, he will keep you. It must be so; for if you desire it, and God desires it, there is nothing to hinder. "This is the will of God, even your sanctification." "If God be for us, who can be against us?" "And who is he that will harm you, if ye be followers of that which is good?" "For I am persuaded, that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." "He that spared not his own Son, but delivered him up for us all, how shall he not with him *freely give us all things*?" "And God is able to make *all grace* abound towards you; that ye, *always* having *all sufficiency in all things*, may abound to every good work."

We have seen that "things present" are designed, not to fetter the soul, but to give it wings, and make its course

"Onward and upward, and true to the line."

But the great help of all, and that which gives efficiency to all the rest, is the Holy Spirit. In the blessed assurance of the indwelling of the Spirit, we seem to have a security for holiness and happiness. God ever present — ever within us! What may we not expect? "Doth God in very deed dwell with man?" Yes; and "we have only to recollect the wonderful fact, to take full comfort of it." What courage it gives us! What energy! What happiness! Supposing all things were *against* us, would not this glorious fact be enough to insure a complete triumph? Suppose every promise were blotted out of the Bible, the consciousness of the indwelling of the Spirit, would be a security for everything that Divine Love has promised.

To those Christians who complain of their "unfavorable circumstances," Paul would reply, "What! know ye not that ye are the temples of the Holy Ghost?" What more can we want, than to realise constantly, this delightful, this amazing fact? Let us continually yield a prompt, affectionate, and unquestioning obedience to all the suggestions of the inward voice. Here is safety—here is holiness.

Seeing these things are so, "Let us lay aside every weight and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith." Let us press forward in the divine life confidentially—joyfully—determined to be pleased with everything, because God sends it, and determined to fall in with his design of making every thing a help to us. *Unless we do this, every thing will be a hindrance.*

S. J.

For the Guide to Holiness.

DEAR BRO. KING:—How truly do God's chosen ones, in all denominations, breathe one spirit! I send you another gem for the Guide.

E. M. B.

SUBMISSION.

BY BISHOP KEN.

Like thy blest self, Lord, teach me to submit
 To all my heavenly Father shall see fit:
 To yield the full subjection of a son,
 Pray, "Father, not my will, but thine, be done!"
 He ever lives unviolenced by ill,
 Who, to his God devoted, *has no will.*
 Since thou my Father art, O God, I right
 Claim in thy boundless wisdom, goodness, might;
 Thy wisdom will my soul in doubts direct—
 Thy might will in calamities protect—
 Thy goodness ne'er will causelessly afflict;—
 With all the three I'll keep a union strict;
 They 'll me proportion what for me is best,
 In their disposal I'll entirely rest.
 I unto thee refund my borrowed mind,
To centre in thee by a will resigned.

For the Guide to Holiness.

JOURNEYINGS TO MOUNT ZION.

"I will make mention of his loving kindness, according to all he hath bestowed upon me." — *Psalmist*.

ECONOMY OF OUR SALVATION.

Feb. 2. — God's gifts are not partial. "He upbraideth none." All that ask believingly of God, receive. He turneth none empty away who knock at mercy's door. Mercy is free, salvation is full and perfect, and eternal life is now offered to every creature on gospel terms. O, the divine fulness of the blessings of the gospel of peace! How many! ah, how many believers in Christ rest short of that fulness, through the power of unbelief! A full ransom has been paid, and a healing fountain is now continually opened for sin and all uncleanness; yet how strange the children of God do not accept of the terms of complete heirship with Christ! Faith, I find, can make us abundantly free from the law of sin and death. And through this delightful medium, we are brought into the full liberty of the children of God, and made "partakers of the divine nature."

BLESSEDNESS OF RELIGION.

Feb. 5. — How blessed do we feel the influences of religion upon our hearts! Religion is an overflowing fountain. It is filled with the purifying and healing waters of salvation. A thousand sweetly murmuring streams proceed from this fountain, and meander along through the groves and fields of heavenly grace on earth, till we are permitted to trace their source up to "the green pastures and still waters" of the better land. Here is the river of life, clear as crystal, proceeding from the throne of God. Here emanate the balmy waters of life, and flow back from the fountains of paradise to cheer and bless the souls of men. Religion is a purling, healing, joyous fountain of life and blessedness. It is a Bethesda indeed!

THERE IS VICTORY IN DYING WELL.

Feb. 9. — This evening, another member of the family entered into the rest of heaven. She has escaped from earth, and now doubtless dwells safe in the promised land. This makes the third

member of the family circle called one after another, in a few brief periods, to the Spirit world. Thus

"Friend after friend departs ; —
Who has not lost a friend ? "

Time is ever on the wing — our days are passing away, and we are sailing swiftly down life's rapid river to our eternity. But what matters it, if we are Christians indeed, how soon we are called upon to exchange worlds ? Then with our departing friends we can say, "to die is gain" — "all is well" — "Christ is mine" — "heaven is my home." But they have gone to their rest and their reward. "Blessed are the dead who die in the Lord." Look, for a moment, at the scene of the dying Christian ! His chamber is often made the gate to paradise — "quite in the verge of heaven !"

"O, who can gaze with heedless sight,
On scenes so fair as this ?
Who but exclaims — 'thus let me die,
And be my end like his !' "

GRATITUDE FOR PAST MERCIES.

Feb. 16. — Sabbath morning. I feel, in view of the mercy, goodness, and loving-kindness of God, from my early childhood up to this auspicious Sabbath morning, overwhelmed with gratitude, and love and praise. How hath heaven crowned my life with tender mercies and compassion ! I feel that

"My days of grace shall ne'er be past,
While time and thought and being last,
Or immortality endures."

"O that the people would praise the Lord for his goodness and for his wonderful works to the children of men !"

ACKNOWLEDGMENT OF DIVINE FAVOR.

Feb. 25. — The Lord hath done great things for me, whereof I am glad. I rejoice exceedingly this morning, that "Christ is made unto us righteousness, sanctification, and redemption." Through him we have abundant redemption, even the forgiveness of all our sins. We wish not worldly grandeur, nor emolument ; but the desire and language of our heart this morning, is,

"Only Jesus will I know,
And Jesus crucified."

PUBLIC CONFSSION.

March 2. — This morning, for the first time, professed the goodness of God in his sanctifying grace in the class-room. Was blessed in so doing. My *evidence* brightens as I speak of God's gracious dealings to me, and I now doubt not in the least of this precious work performed in my heart — of being sanctified freely by his grace. For "his Spirit beareth witness with our spirit that we are born of God." We now have a peace and an assurance, till recently unknown and unfelt. God seems to pervade and fill all the powers of the soul! There are heights and depths in love divine, to which we have long remained a stranger. My peace now flows as a river, and abounds still more and more. O the depths both of the wisdom and the grace of God!

"Rivers of life divine,
From thee their fountain flow;
And all who know that love of thine,
The joy of angels know."

JOY IN GOD'S ORDINANCES.

March 9. — This is the third quarterly visitation of U. for the present conference year. And a precious season it is! Spake this morning in Love Feast, and testified openly my experience in the work of sanctification or perfect love. Feel again, this morning, faith's increase and love's resistless power, and my evidence of divine acceptance brightens still more and more as I acknowledge God's goodness and favor towards me. This afternoon, attended sacrament. Was much comforted and blessed in this sacred ordinance. Felt that God in his grace by the Spirit, so pervaded my heart as to bring all my affections into sweet obedience to his will. O may

"We into nothing fall, and rise
Renew'd in all the life of God."

THE JOY OF OTHERS, OUR JOY.

March 16. — This Sabbath morning felt much joy and satisfaction in seeing young soldiers starting for Mount Zion. O how it revives and cheers me to see poor sinners coming back to God! Next to my own salvation, is the salvation of my fellow men. "I say unto you, there is joy among the angels in heaven over one sin-

ner that repenteth." And why should not the children of God on earth rejoice when children of wrath become children of God and heirs of Christ?

"O that the world might taste and see
The riches of his grace;
The love that compassed me,
Would all mankind embrace!"

TEMPTATION AND DELIVERANCE.

This morning, again testified plainly and unreservedly of the fullness of God's grace in my own individual experience. I do feel his blood "sufficient to atone," and to "cleanse from all unrighteousness." I had not left the class-room till greatly tempted of the devil. The contest was severe, but the snare was soon broken and my soul escaped. Was tempted to distrust God's goodness, and that he had not conferred upon me the blessing of sanctification. But feel the evidence is too constant and satisfactory to doubt. I will not, I cannot doubt. Let us be strong in the faith, giving glory to God.

"O be not faithless, but believe
In him who died for you."

TRIAL OF FAITH.

March 23. — The past week has been one of trial. Had to live entirely by faith. I cannot walk in my heavenly journey but very little by sight. But amid outward afflictions and temptations, I still feel Christ within. "The trial of our faith," we are assured, "is precious." For when tried, we shall come forth as gold seven times tried in the furnace. Let us therefore "hold fast the beginning of our confidence firm unto the end," and flee to the strong for strength in the day of trouble. For Christ, our great Redeemer, will be our refuge from the tempest, our shield and defence in the day of battle, and "as the shadow of a great rock in a weary land."

"His call we obey, like Abrah'm of old;
We know not the way, but *faith* makes us bold;
For though we are strangers, we have a sure guide,
And trust in all dangers the Lord will provide."

SPIRITUAL COMFORT.

April 6. — This week has been one of unusual comfort and great peace. Though I have been tempted by the enemy of all souls,

yet the Lord hath graciously kept me by his Almighty arm. His grace into our souls he pours! He is mighty in the day of battle and in the hour of temptation, "and knoweth all them that trust in him." "He knoweth how to deliver the godly out of temptation." How great are the joys of them that believe! How swiftly can we run in the way of his commandments, when his enlightening and comforting beams shine upon our pathway! How *high* and *deep* and abiding are the joys of the believer!

"Quick as his thoughts, his joys come on,
But fly not half so swift away;
His soul is ever bright as noon,
And calm as summer evenings be!"

I. N. K.

For the Guide to Holiness.

ENTIRE CONSECRATION.

If men of earth, for earth's renown,
Are willing long to wait or toil,
Nor shrink to lay existence down
Upon the war-field's bloody soil;—

If there is nought they'll not endure,
If there is nought they will not dare,
To make their hopes, their purpose sure,
Their wealth to gain, their wreath to wear;—

Oh, say, shall we, who bear a name
That intimates our heavenly birth,
Behold our efforts put to shame,
When placed beside the zeal of earth?

'Tis Jesus calls. For his dear sake,
If they their all for earth have given,
Oh, let us haste his cross to take,
And give our hearts, our all for heaven.

U.

If we expect to live with Christ in heaven, we must live to him on earth.

For the Guide to Holiness.

CHRISTIAN HOLINESS.

THE Doctrine of Christian Holiness has suffered much persecution, both from the enemies and friends of the cross of Christ. As it is the life and soul of religion — the very embodiment of Christianity; we might well suppose that the most dangerous shafts of the adversary would be aimed for its destruction. The sequel of its history, since its revival by Wesley and his coadjutors, is a melancholy proof of the truth of the supposition; but notwithstanding every effort which has been put forth by the avowed enemies of the truth, combined with the most strenuous opposition from honest, but misguided friends, it has nobly sustained its position — passed the fiery ordeal — and from every trial has come forth, not only unscathed, but clothed in a more resplendent garb, and shining with increasing lustre. Such has been its progress till the present time, and now, few, comparatively, dare openly deny its truth. But though the clamor of opprobrious assault, has, in a measure, died away; yet one obstacle still impedes its course, and will ever be an effectual preventive of its final triumph, until removed by the devoted and persevering efforts of all professing Christians. I allude to the deleterious influence of that by far too numerous class, whose *understandings* are enlightened and convinced of the truth of the doctrine, but whose *wills* are resting in a sleep too deep to be aroused by any voice but his who “wakes the dead.” Those who have felt this influence — chilling like the autumnal blast the very fountain of their warm-gushing sympathies, when, moved by the strong impulse of the knowledge of the possession of this soul-inspiring blessing, they wish to proclaim to all, its “unsearchable riches,” and invite them to a participation in its delights — need not to be told of the wound which it inflicts upon the cause of God. Their moral powers seem to have found a fatal resting place in the lap of spiritual sloth. Present the subject to them in its most attractive form — portray before them all the blessedness of its attainment, and the danger of its neglect — but it falls like the dying reverberations of the mountain echo, and produces no response in their hearts. A Boanerges may thunder in their ears the requirements of the Law, but the word, like the rebounding ball,

leaves not its impress there. A son of Consolation, with glowing zeal and heavenly ardor — may fan forth the feelings of his heart, in the melting streams of Calvary — but as well attempt to melt the frigid iceberg in the feeble rays of the flickering taper — for, though an impression may be made for the moment — 'tis transient as the morning dew. We need a moral earthquake — one which shall stir up this rubbish of apathy — worldly-mindedness — cold hearted, indifference and stupidity, and send it forth by the daily eruptions of the volcano of self-sacrifice, till a spiritual atmosphere shall be filled with the right eyes and right hands of returning Jonabs.

I shall now propose a few plain questions, and give the answers in a future number, hoping, meantime, that far better ones may appear in the *conduct* of the wavering, who may prayerfully consider them, and act according to the dictates of an enlightened judgment. But permit me to preface them, by first remarking, that Holiness is the LEGITIMATE RESULT of the *attainment of the object* of the incarnation of Deity. In other words — It is the *lawful and necessary* result of the attainment of *the object* of the sacrificial death of Christ. I admit this is strong language, but it is the only rational and scriptural view I can take of the subject. We believe that man, in his primeval state, was holy; that he was the image of his Maker. Sin came — man fell — then was the promise of the Saviour. But why that Saviour? *It was to reinstate man in the image and likeness of his God!* The design, was the total destruction of indwelling sin! For, can man be the spiritual image of God, when that spirit bears the stains of sin? That the object was the entire annihilation of voluntary transgression, is evident. God is a perfect being, and as such, can do nothing imperfect. Salvation is from him — consequently, it is a perfect salvation. Salvation is perfect, when it accomplishes the object for which it was instituted. “For *this purpose*, the Son of God was manifested, that he might destroy the works of the Devil,” 1 John, 3 : 8.

This, then, is sufficient proof to establish the foregoing proposition. I now pass to

Question 1st. Has God commanded us to be holy?

2d. Has he promised us the *requisite grace*?

3d. Is it conditional?

4th. Are the conditions made known to us; if so, what are they?

5th. If we comply with them as far as we are able, does it not necessarily follow, (if God is true,) that we are "accepted?"

6th. May we, in all cases, know whether we have thus complied?

7th. If we have the consciousness of compliance, is not that consciousness, in itself, an evidence of acceptance?

8th. After having fulfilled the conditions, are we to walk by sight, or by faith?

9th. Is it walking by faith to doubt our acceptance, after our compliance with the necessary conditions?

Lastly; When is the most appropriate time for the accomplishment of this work?

(TO BE CONTINUED.)

*I use this word to distinguish that point in Christian experience, when the work is, in reality, wrought in the heart, but the individual has not the direct witness of the Spirit to that effect.

From the Southern Christian Advocate.

CHRISTIAN PERFECTION—EXPERIENCE OF BELIEVERS.

THE experience of Christians may be adduced as collateral testimony on this subject. The regenerated know that they have peace with the Most High, for "the Spirit itself beareth witness with their spirits, that they are children of God." And at the same time they feel, to their own sorrow, that there are among them, at least in some degree, "envying, strife and division;" unholy tempers, passions, appetites, affections, and desires. Their conscience condemns them for these things. The Holy Bible condemns them. The Church herself condemns them. And even the world condemns them, because they do not live up to the holy standard of Christianity. And that they cannot be saved without this purity of heart is farther evident from the fact, that just before their death, they "usually pass through a series of painful and agonizing regrets, with regard to the past, and the most distressing misgivings with regard to their future and final state; and are brought at length to a full surrender of themselves to God, and are filled with perfect love. And many of them testify to the truth of the doctrine we are advocating.

Bishop Hedding says, "But what would be the fate of a soul born of the Spirit, but not fully sanctified, called to die in that state? *If he be not backslidden*, he would go to heaven. Not that he is now fit for heaven, but Christ would fit him, should he call him out of the world. Before his departure, Christ would either accept his weak faith, or give him a degree of faith equal to his wants, and thus save his soul. This view is supported by the numerous promises in Scripture, of eternal salvation to all who die the children of God. Those promises to such as *persevere* and *remain* the children of God, include all the work of grace necessary to fit them for heaven. But these views furnish no excuse for us to neglect seeking full sanctification *now*." If we defer seeking it until near, or at death, merely because it may then be obtained, we thereby impose on the goodness, mercy, and long-suffering of our heavenly Father, and lay the foundation of a lukewarm state of religion.

We have testimony on record, that there have been entirely holy saints in former ages. Take an example of recent date: "In the year 1763, between three and four hundred, in the city of London, professed to be in perfect love." Surely they were not all, nor even most of them, mistaken. Let us refer to Messrs. Fletcher, Bramwell, Carvosso, Mrs. Rogers, Mrs. Fletcher, Lady Maxwell, and a host of others who lived and died in the faith. All these explicitly declare that they received a distinct witness of this second blessing; that while in a justified state, they felt the workings of inward corruption; they sought by prayer and faith for deliverance, and obtained a clear and satisfactory evidence of entire sanctification; so that they "reckoned themselves dead indeed unto sin, and alive unto God through Jesus Christ." They now had the witness of perfect love, distinct from the witness of pardon which was communicated on their justification. And there are many at this time, living in the enjoyment of Christian perfection, who testify by their own experience that this doctrine is true. And the Scripture abounds with examples and testimony on this point, some of which we have noticed, and we may add, that of this character were all those who were filled with faith and the Holy Ghost; those to whom the apostle says, "Let as many of us as be *perfect*, be thus minded;" and finally, all those of whom St. John says, "As Christ is, so are we in this world."

D. K.

CALVARY.

BY MRS. SOUTHEY.

Down from the willow bough,
My slumbering harp I'll take,
And bid its silent strings

To heavenly themes awake :
Peaceful let its breathings be,
Soft and soothing harmony.

Love, LOVE DIVINE, I sing ;

O, for a seraph's lyre,
Bathed in Siloa's stream,

And touched with living fire ;
Lofty, pure, the strain should be,
When I sing of Calvary.

Love, Love, on earth appears !

The wretched throng his way ;
He beareth all their griefs,

And wipes their tears away :
Soft and sweet the strains should be,
Saviour, when I sing of thee.

He saw me as I passed,

In hopeless sorrow lie,
Condemned and doomed to death,

And no salvation nigh :
Long and loud the strain should be,
When I sing his love to me.

" I die for thee," he said —

Behold the cross arise !
And lo ! He bows his head —

He bows his head and dies !
Soft, my harp, thy breathings be,
Let me weep on Calvary.

He lives ! again He lives !

I hear the voice of love —
He comes to soothe my fears,

And draw my soul above :
Joyful now the strain should be,
When I sing of Calvary.

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 19.

ON THE THREE FORMS OF LOVE: NAMELY, OF BENEVOLENCE, OF COMPLACENCY, AND OF UNION.

THE love of existence, simply because it is existence, and in being existence, is susceptible of happiness, is the basis of all other love. This love is sometimes denominated in writers, in consideration of its nature rather than its object, the love of benevolence, or benevolent love. Eternal in the divine mind, operating by its own nature, being in itself and of itself a living principle, it is properly called a LIFE. And it is this immortal life, this central and eternal impulse of the divinity, which elevates and expands the Godhead from a mere infinity of power and wisdom to an infinity of moral perfection. Of the value of this love, and its indispensable nature to God and to all beings created in the likeness of God, it is difficult to form too high an estimate. First in time, it is præeminent in importance. We say every thing which can well be said, when we speak of it as their LIFE.

2. It is worthy of notice, however, that this love, which is sometimes known under the denomination of love of benevolence or benev-

olential love, in distinction from the love of complacency or complacental love, *is not unitive*. That is to say, it does not and cannot of itself constitute an union between him who loves and the object that is beloved. It is hardly necessary to say, that there can be no union unless there are two or more beings to be united. And it is hardly less obvious, that no union can be effected without a correspondence of feeling in those who are the subjects of such union. Love and union, therefore, are not identical, and are not, in all cases, necessarily related. The history of the Saviour, who suffered death in attempting to do good to men, has shown us, that we may love where there is only distrust or hatred in return. Often is this the case. Year after year, man may entertain the kindest and most benevolent feelings towards others; he may labor for them and suffer for them; and instead of the delightful approach and unity of love, find nothing but feelings of ingratitude and deep aversion.

3. Complacental love, based upon that of benevolence or the love of simple existence, adds to the love of the object an approbation of its character. This last circumstance constitutes, it is obvious, an important modification of the affection under consideration. We desire, for instance, the good and happiness of the just man. That is to say, we love him. And we do so, both because he is a man, and also because he is just. The love of him as a just man, which turns upon the fact of his character, is added to, and increases our love of him as a man, which turns upon the fact of his being, or existence. Again, we desire the good and happiness of angels, on the ground of their existence and susceptibility of happiness, just as we desire the happiness of the worst sinners for the same reason. In other words, we love them with the love of benevolence. But the purity of an angel's character furnishes a new element, or rather basis of love;—so that we heighten the love of their existence, which is the foundation, by those of their moral excellence, which may be regarded as an accessory, but beautiful superstructure. In the case of angels, as in the case of the just man, we love both existence and character. In the case of those sinners in whom we discover no good moral elements, we love their existence, *notwithstanding* their character, and in opposition to its repelling influence. And in both cases, if our love exists without regard to personal reward, it is properly denominated *pure love*.

4. Unitive love, in implying the fact of something united, cannot exist without two or more persons, or beings, who are the subjects of it. Such love, especially when it results in the highest degree of union, implies and involves the existence of complacential love, added to that of benevolence. The parties who are the subjects of unitive love, must approve and honor, as well as love each other, before they can enter into such union. Their approbation must be mutual; and mutual approbation can hardly be expected to exist without a similarity of character. A likeness of character is not essential to all love, but it obviously is to that proximity and oneness of heart which constitutes the modification of unitive love. And the degree of mutual likeness of character, will be the measure of the degree of union or oneness. If the union is perfect, the character in both cases must have a moral or religious perfection;—that is to say, the character in both cases must be that of pure or holy love. Love and selfishness cannot mingle together. Whenever two or more existences, filled with the spirit of pure love, approach each other so as to come within the sphere of each other's knowledge, and thus form a mutual acquaintance, they not only have feelings of complacency and approval, but at once form the most intimate association. It is not so much a matter of volition as a law of nature. They cannot stay apart if they would. They are born into the same image; and in the innate consciousness of the loveliness of their individual characters, they cannot help loving that which bears the image, and reflects the resemblance of themselves. Children of the same lineage, and baptized in the same pure waters, they rush into each others' embrace, as a mother, recognizing her own lineaments in a child long lost, but at last restored again, rushes into its arms, not by the movement of mere reason, but by the spontaneity of a true and permanent life.

5. These views apply to the relations between God and man, as well as to those between man and his fellow man. When the soul, divested of selfishness, is born into the state of pure love, it is then regenerated into the image of God. The two existences, the human and the divine, are alike, with the exception that one is created, the other uncreated; one is the copy, the other the original. In connection with a mutual likeness of nature, there cannot fail to be a mutual tendency to union. So that God, and the child of God, are

drawn towards each other, and are united and absorbed, as it were, the less in the greater, not only by the law of filiation, but by the law of attraction *involved in the fact of mutual resemblance.*

6. There is nothing arbitrary or accidental in God's moral kingdom; nothing which violates responsibility and truth. Every thing is, by the wisdom of permanent law or nature, established in the truth; nothing by unreasonable will or unmeaning chance. The love of union, which draws together and makes kindred spirits into one, has its nature. It loves existences, because it desires to make them good; it both loves them and unites with them when they are made good. It has its nature; it has its triumphs also. It is triumphant, both because it conquers, and because it is happy. The union of souls, under the circumstances which have been mentioned, cannot fail to constitute the highest happiness. They do not love in order to be happy; but they are happy because they love. The union of holy souls in love is the nuptials of the Spirit. Their happiness is as bright and as pure as the love from which it flows. Extracted from the exhaustless mine which constitutes God's happiness, it is indeed the pearl of great price; the gem which illustrates the walls of the New Jerusalem.

7. Thus among holy beings there is one great circle of relationship. Love alone, in its mighty power, works out the problem of universal harmony. The fact of holiness, which is but another name for pure or holy love, constitutes a bond of union; reaching all, encircling all, beautifying all. Those in the same rank of being are attracted to each other; and all are attracted to that which is higher in rank. Not only loving, but united in love; and united each in his place and order, on the combined principle of extent of being and perfection of character. So that the result is—*God in all, and all in God*; the Father in Christ, and Christ in those who are begotten of him; mutually bound together and living in each other; no more separated in fact, and no more capable of being separated from each other than the rays of light are separated or capable of being separated from the natural sun.

A. K.

The most heavenly external duties will avail us nothing without a heavenly temper of soul.

For the Guide to Holiness.

ANGELS.

WE have always been sinners, and have always had sinners for our associates ; consequently, we do not realize what sin is. Sin is something a great deal worse than men have any idea of. How shocking, how hideous it would appear to them, if they looked on it to-day, for the first time ! Yet does the fact of our having become used to it, make any difference in its real character ? Not at all. But, somehow, it makes a wonderful difference in our perception of it. God has beheld sin in his dominions for many ages ; has he become accustomed to it — is it less abominable in his eyes ? No — it always looks just the same to him. His benevolent nature recoils from it as much to-day, as it did on the day when the angels fell. He cannot but hate that which utterly ruins the happiness of his intelligent creatures.

Men seem to have lost the true idea of holiness. How shall they regain it ? Perhaps it will help us to regain this lost idea, if we consider how an angel would live here. Think what purity, propriety, uniform zeal for the honor of God, forgetfulness of self, indifference to the world, love of heaven, perfect gentleness, sweetness, calmness and benevolence, there would be in all his intercourse with men ; loving himself and others, only as belonging to God, recognizing with delight God's hand in every thing, happy to be here because God sent him, but joyful at the thought of going home when his work is done. Nothing can for a moment discourage or disturb him, for he has unbounded confidence in God, with a full and sweet conviction of his love to the whole universe and to him, attended with the happy consciousness of loving him in return, with all an angel's power of loving. He has nothing to say about himself — he does not think about himself, but is all intent upon honoring God, and doing good. He loves God so fervently that he cannot sin against him. He admires every thing in his friends here that is lovely and excellent, yet he does not admire *them*, but God, who has imparted those gifts and graces. "The business of self flattery, and mutual flattery, is going on here continually ;" he will have nothing to do with either. In like manner, he hates all that is evil in men,

but he does not hate the men, though he knows that the evil is truly their own, while the good is the gift of God; he pities and loves, labors and prays for them.

Now this is the way we ought to live. By frequently thinking how angels would live here, we may get our standard up, and thus do something to counteract the effects of the imperfect examples of our fellow men and fellow Christians. It would help us to do the will of God on earth as it is done in heaven. It is always easier to follow examples than rules. In the moment of temptation, the adversary hardly gives us time to look up a rule and apply it; but we can think, in an instant, how an angel would feel and act; we have an intuitive perception of what would be right or wrong for him — nothing else is right or wrong for us. How utterly at variance with all our ideas of angelic character it would be, to see him occupied with himself! Suppose Gabriel should be sent into this world, to minister to one of the heirs of salvation, during the whole of his three score years and ten.

Imagine him saying to himself, "Now I am to stay here seventy years; whilst I minister to this saint, I may as well seek some entertainment. I will try to enjoy myself in this 'Vanity Fair,' after the fashion of the place. I will build me a spacious mansion, and every thing in and about it shall be tasteful and elegant. With my superior abilities, I can easily acquire a fortune, and this will increase my means of doing good, and at the same time give me consequence in the eyes of these strange people. With my talents and eloquence, and the accumulated wisdom of six thousand years, I can at once secure popularity and power — two things which may be made useful, and at the same time are very agreeable. I will also cultivate literature and the fine arts, and astonish the inhabitants of this planet with the prodigies of my genius. They shall see such poetry, such painting, such sculpture, as they never saw before; and the praises of Gabriel shall be on every tongue!"

Suppose him to do all this — and that, too, without neglecting his charge, or appearing altogether unmindful of his home, or his Master — how it would shock us! Gabriel, who stands in the presence of God, amusing himself with such trifles as these! He defends his course by the arguments in common use among good men; but nothing he can say in extenuation of his conduct will satisfy us in

the least — we expect better things of an angel. And well we may. God has an equal right to expect better things of us. We are born to as high a destiny as theirs', and what we feel would be inconsistent for an angel to do, is inconsistent for us. We expect angels to come in the character of messengers — to come in the name of their Master, to do his work, and then wing their way joyfully home. We expect them to spend all their time, and all their strength, and all their talents, in the service of him who sent them, and to keep themselves unspotted from the world — separate — in it, but not of it. Is any thing less than all this required of us? Would it be consistent for God to require less, and will any thing less secure our happiness?

The angels do not serve God from a sense of duty, but with an upspringing joyfulness; they do not creep along at a snail's pace, as we do — they fly! They *delight* to do the will of God, and perform all things with promptitude and alacrity. Does it not grieve the pure heart of your guardian angel, to see you, in your good deeds, impelled by conscience rather than love? Does he not sometimes long to infuse his own loving temper into your soul, and teach you to do the will of God on earth as it is done in heaven? Does he not wonder to see you remain a servant, when you might be a child? Does he not wonder, with unutterable amazement, that after all God has said and done, you have so little practical, realizing, comforting belief of the tenderness and intensity of his love to you? Very often does he whisper in your ear, "Glory to God!" hoping you will catch the strain, and join the song.

We can imagine the heart of an angel to be as capable of friendship as our own. We have some idea, too, of the way in which he would manifest it. His affection would be pure, unselfish, intense; yet subdued, tender; yet not blind; faithful and unchanging; because not founded on the merits of the friends beloved, nor on the degree of love returned. You would not expect the angel to be anxious about his friends, or unhappy when they were called home. You would not expect to have his songs of praise checked for a moment. Why should ours' ever be?

The great strength of the angel lies in his not having any *separate interest*; he does not want to build up a fortune nor a reputation. Does any one commend him, it affords him the same pleasure

he would have in hearing others praised, and that is, the pleasure of giving all the glory to God. To him, God is every thing, and he is accustomed to look on himself, and all other intelligent beings, as the creatures of God, to be loved for his sake. He adores the wisdom and goodness of the Creator as displayed in the gifts he has bestowed on them.

When we find ourselves falling into the current of public sentiment, in danger of being borne away by the opinions and examples of our fellow men, it would be well to pause and consider that mankind form but a small part of the universe — that there is an innumerable multitude of higher and nobler intelligences, whose opinions are diametrically opposed to the notions current in this world ; thus we bring to our aid the strength of numbers. When we are *right*, we are never in the minority.

We shall find it salutary on many accounts, to think much of the angels. It will be keeping good company. We shall insensibly catch their manners, imbibe their taste, and fall in with their ideas. Happy shall we be when we learn to look at all things with their eyes, and are delivered from the blinding and stupifying influence of *custom*. If we are the children of God, we are very soon to have these pure and exalted beings for our constant companions and intimate friends — see them face to face, and know them even as also we are known. How narrow our present views of truth, duty, and Christian experience will look to us then ! how feeble our strongest aspirations after holiness, how faint our disapproval of sin, how contracted our capacities of loving, how mean our best things !

S. J.

INTERNAL EVIDENCE.

A man of subtle reasoning asked

A peasant, if he knew

Where was the internal evidence

That proved the Bible true ?

The terms of disputative art

Had never reached his ear —

He laid his hand upon his heart,

And only answered — “ *Here !* ”

For the Guide to Holiness.

EVERY DAY EXPERIENCE.

July 9th.—In coming to the table of the Lord to-day, I could only think of Him, as the beloved Bridegroom of my soul, to whom I was closely joined ; not knowing any point of separation or disunion. In this state of close affinity to my Lord, I seemed to have nothing to ask or desire, but only to remain quiet in his presence and keeping. Such a sacred stillness and oneness with Christ I never before realized, while receiving the outward elements ; my soul was fed with manna from Heaven, with Christ himself ; — “ *I am that bread of life.*”

Sept. 16th. — The last fortnight has been to me a season of peculiar temptation. I have been in the whirlpool, and in the desert. Out of the depths, as it were, of hell, I have sighed unto the Lord ; no free voice or utterance could my spirit find. Verily, it were in the power of Satan to make a hell of heaven, if admitted there. We praise thee, O God, that the flaming sword of thy righteous indignation turneth every way to guard the entrance of evil into Heaven. Peace is now abroad upon the troubled waters ; no stain remains upon my soul. I feel like one cast upon the ocean shore, who having escaped death from the dashing surges, stands calm and silent, viewing their rage, yet feeling safe. “ Blessed is he that endureth temptation.”

Oct. 8th. — The *Sabbath!* What could I do without the Sabbath's privilege ? I feel the pressure of worldly cares, of worldly society, and hail the Sabbath as a season of retirement and repose from the things of earth, and of allowed rest and spiritual enjoyment. I am at liberty to-day, to be in the society of God, of angels ; to commune with God's people in the sanctuary, — the prayers and prayers, there, all tend to refresh and invigorate my spirit. I praise God for the Sabbath — I see its beauty and appropriateness to my wants ; it is the institution of a kind, kind Father, and does bless the children of his love. To-day, I recalled the time, when the Spirit of Holiness descended, and subdued my evil nature, and made me thirst for God, the living God. Oh, God, on thy power and goodness have I lived since then, and ever must live, if I live spiritually — a

debtor to grace, and nothing to pay. Shall the ivy that hangs upon the vine, throw off its graceful curling, and fall down and die? So must I wither and perish, if I live with any hope of self support, self nourishment. All that I have of good, comes from thee, O God. What there is in me of holiness, is not mine, but thine. May I never take in my own keeping, that image which thy power and grace alone keeps alive in my bosom. The *all* of holiness is thine; the deformity of sin alone is mine.

Dec. — Have been reading for several days past, with prayer and self-examination, Christ's Sermon on the Mount, and felt an inward consciousness that the blessing there pronounced on his disciples, was mine; — mine by his purchase, mine by his gift, mine by his grace. Shall I know my Saviour by denying his mercy, and thrusting from me this blessedness? Oh no. When the father, by some sacrifice, makes a purchase and brings it home, saying, "Here, my daughter, this is for you," is he not happy, seeing his gift accepted, cherished? And shall our great Father of love be less pleased, when we take the blessedness he gives us? And is he not rich enough in holiness to give to each of us, *his children*, this precious gem — his own Name written thereon? Let me receive and wear the ornament, the chain of gold, that binds me to God and heaven, though all around me should say, "*It is naught*, it is naught." My *Father's word* is enough for me. He speaks, and it is done; he commands, and the blessing comes. Nor can the united force of earth and hell take away my Father's blessing. God is, "I am that I am." What is all beside?

Dec. 25. — I meet with many hindrances (hindrances apparently,) to my onward progress in the spiritual life, nevertheless, I hold on. A painful sense of my weakness and liability to fall, makes me at times fear, and tremble almost, and certainly would, did I not know how strong is that arm which is extended over me. These seasons of great spiritual debility I find are good and profitable in the result, although painful at the time. They keep me humble, and make me realize that I cannot venture a moment out of my Father's keeping, but by watchfulness and prayer must ever be looking to and depending upon God. All the different states into which the soul is brought under the divine guidance, tend to its purification and strengthening, only let it keep its eye steadfast to one point and centre, God and Holiness.

V. W.

THE INWARD WITNESS.

BY CHARLES WESLEY.

How shall a slave releast
 From his oppressive chain,
 Distinguish ease and rest,
 From weariness and pain ?
 Can he his burden borne away
Infallibly perceive ?
 Or I before the Judgment Day
 My pardon'd sin believe ?

Redeemed from all his woes,
 Out of his dungeon freed,
 Ask how the prisoner knows,
 That he is free indeed !
 How can he tell the gloom of night
 From the meridian blaze ?
 Or I discern the glorious light,
 That streams from Jesu's face ?

The gasping patient lies
 In agony of pain !
 But see him light arise,
 Restor'd to health again !
 And doth he *certainly* receive,
 The knowledge of his cure !
 And am I *conscious* that I live ?
 And is my pardon sure ?

A wretch for years consign'd
 To hopeless misery,
 The happy change *must* find,
 From all his pain set free :
 And must not I the difference know,
 Of joy, and anxious grief,
 Of grace and sin, of weal and woe,
 Of faith and unbelief ?

Yes, Lord, I now perceive,
 And bless thee for the grace
 Thro' which redeem'd I live
 To see thy smiling face :
 Alive I am, who once was dead,
 And freely justified ;
 I *know* thy blood for me was shed,
 I feel it *now* applied.

By sin no longer bound,
 The prisoner is set free,
 The lost again is found
 In paradise, in Thee :
 In darkness, chains, and death I was,
 But lo ! to life restor'd,
 Into thy wondrous light I pass,
 The freeman of the Lord.

In comfort, power, and peace,
 Thy favor, Lord, I prove,
 In faith and joy's increase,
 And self-abasing love :
 Thou dost my pardon'd sin reveal,
 My life and heart renew ;
 The pledge, the witness, and the seal,
 Confirm the record true.

The Spirit of my God,
 Hath certified Him mine,
 And all the tokens show'd
 Infallible, divine :
 Hereby the pardoned sinner knows
 His sins on earth forgiven,
 And thus my faithful Saviour *shows*,
 My name inscrib'd in heaven.

IN every duty, act from a regard to God, because it is his will, and your duty. "Do all in the name of the Lord Jesus," and look to him to bless you, that you may abide in his love.

For the Guide to Holiness.

CHRISTIAN HOLINESS.

NO. 2.

Question 1st. — “Has God commanded us to be holy?” *Ans.* — “Hear, O Israel: the Lord thy God is one Lord; and thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might.” — Deut. 6: 45. This was the law given to Israel, and can we believe that they, just delivered from the darkness of Egyptian bondage, could excel us in holiness? for a command always supposes *ability* to perform. If so, the gospel dispensation is no better than the Jewish. But we find the same sentiment repeated, and by that repetition, enjoined upon us by the Savior, in Matt. 22: 37, and Luke 10: 27, also Matt. 5: 48. The apostles recognized and enforced the obligation, “Follow peace with all men, and *holiness*, without which no man shall see the Lord.” — Heb. 12: 14. “But as he who hath called you is holy, *be ye holy* in all manner of conversation; because it is written, [Lev. 11: 44, 19: 2, and 20: 7,] *Be ye holy*, for I am holy.” — 1 Peter, 1: 15, 16. These passages express as plain commands as can possibly be embodied in words; and the only way by which we can evade the obligation as binding upon us, is to affirm our inability to fulfil them — an assertion as blasphemous as absurd!

2d. — “Has he promised us the requisite grace?” That he would bestow upon us this grace, might be *inferred* from the existence of the command; but he has not left us thus, to found our hopes upon mere *inference*; on the contrary, he has given us the firm and immutable basis of *promise*. “And the Lord thy God will circumcise thine *heart*, and the heart of thy seed, to love the Lord thy God with *all thine heart*, and with *all thy soul*, that thou mayest live.” — Deut. 30: 6. “And he shall redeem Israel from all his iniquities.” — Psalms 130: 8. “Then will I sprinkle *clean* water upon you, and ye shall be *clean* — from *all your filthiness* and from *all your idols* will I cleanse you.” — Ezek. 36: 25. “But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from *all*

sin. — 1 John, 1: 7. See also 9th verse, and Luke 1: 3, 4 and 5, and Titus 2: 11—14.

3d. — “Is it conditional?” Salvation as a *whole*, is conditional — this blessing as a *part*, must be also. “If ye will not believe, surely ye shall not be established.” — Isa. 7: 9. “Then said Jesus to those Jews which believed in him, *‘If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free.’* . . . Whosoever committeth sin, is the servant of sin. . . . If the Son therefore shall make you free, ye shall be free indeed.” — John 8: 31—36. Besides, all the passages which may be quoted in answer to question four, may be applied here.

4th. — “Are the conditions made known to us?” “And from a child thou hast known the *Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus.*” “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works.” — 2 Tim., 3: 15—17. “If so, what are they?” “He that believeth in him is not condemned, but he that believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God.” — John 3: 18. “And by him all that believe are justified from all things.” — Acts 13: 39. “Even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all them that believe.” — Rom. 3: 22. “But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? *Because they sought it not by faith.*” — Rom. 9: 31, 32. “By grace are ye saved through faith.” — Eph. 2: 8. See also Mark 16: 16, John 3: 36, 7: 39, 12: 36, Acts 16: 31, Rom. 10: 9, 2 Thess. 2: 13, Heb. 11: 6. These passages all point to *faith*, as a condition — but it is evident we can never love God supremely until our interests are so blended with his as to be practically *one with his*. In order to this, ours must be yielded, and made subservient to his. *This* must be the result of voluntary self-sacrificing effort on our part. Hence *consecration* ranks as another condition, and an essential *pre-requisite* to *faith*, for we can never believe that *all* is accepted until it is consecrated. “Yield (consecrate,) yourselves unto God, as those that are alive from the dead.” — Rom. 6: 13. “As ye have yielded

your members servants to uncleanness and to iniquity, *even so now* yield (consecrate,) your members servants to righteousness, unto holiness." — Rom. 6: 19. The conditions then are, 1st, An entire surrender of all our powers, mental and physical, with all that we possess, to God; and 2d, Faith, which claims the present blessing.

5th. — "If we comply with them to the extent of our ability, does it not *necessarily* follow, (if God is true,) *that we are accepted?*" If he has *promised* thus to accept of us, (see ans. to ques. 2d,) it does. To assert the contrary, is *in effect* to destroy the perfection of the Divine Being.

6th. — "May we in *all cases know* whether we have thus complied with them?" If we have the cognition of our own moral acts — Yes! If we have not, we are not responsible.

7th. — "If we have the *consciousness* of *compliance*, is not that *consciousness in itself* an *evidence* of acceptance?" If we can depend upon the veracity of God — it is. The case stands thus — He has promised upon my compliance, to accept me. — I have complied — consequently, I am accepted.

8th. — "After having fulfilled the conditions, are we to walk by *sight* or by *faith*?" "The just shall *live by faith*."

9th. — "Is it walking by faith to *doubt* our acceptance, after having the knowledge of compliance?" It is unbelief of the blackest dye — more, it is consummate *folly* — doubting both the evidence of our own reason, and God's word.

10th. — "When is the most appropriate *time* for the accomplishment of this work?" It must be either the *present* or *future*. To put it off, is *presumption* — hence it cannot be the *future*. The command is for the *present*. The obligation to comply must be also. "Behold, *now* is the accepted time, &c." "Even so, *now* yield your members servants to righteousness, unto holiness." — Rom., 6; 19.

PILGRIM STRANGER.

WHAT wings are to a bird, oil to wheels, or a lodestone to a needle, such is Christ to the soul of the believer; he gives speed to his devotion, activity to his obedience, and draws him nearer and nearer to God. — *Mason*.

For the Guide to Holiness.

JOURNEYINGS TO MOUNT ZION.

NO. 2.

TRUST IN GOD EXEMPLIFIED.

April, 13. — Though I have fightings without, I have no fears within. But, up to this hour, the snare of the devil has not been broken. My trust, nevertheless, is unshaken in the living God. I feel unbounded confidence in the Lord my Righteousness, in the season of trial, "He is a very present help in time of trouble," and I can most delightfully trust him for his grace, and calmly wait the hour of deliverance. We seem to have been led forth by the Spirit, into the great wilderness, that borders on the land of promise, to be tempted of the devil; yet I feel he hath no power over me. Though Satan desire to have me to sift me as wheat, yet he cannot touch my faith at all in the Lord Jehovah; nor my joy — my peace — my love — for my unwavering trust is in the Redeemer of the world. And here will I rest and confide, till this calamity be overpast, assured that the Lord "will bruise Satan under my feet shortly." Blessed are they that make the Lord their trust.

"Lord how secure and blest are they,
Who know the joys of pardon'd sin!"

SPIRITUAL DELIVERANCE.

April 26. — This morning "my soul is as a bird escaped from the snare of the fowler; the net is broken, and my soul is escaped." I have the victory again, through the Lord Jesus Christ, to whom be all the glory: for he hath wrought out for us a gracious deliverance. "And this is the victory that overcometh the world, (and Satan too) even our faith." Our very bones might have bleached upon the battle-field of the enemy, if it had not been for the Lord who hath helped us. "He knoweth how to deliver the godly out of temptation."

This has been one of the most happy mornings of my life. I now feel nearer heaven than I ever have before. The river of death appears an insignificant rill, over which I may pass at any time the

summons may come, to see the glory of that goodly country, "and behold the King in his beauty."

"O happy land! O blest abode!
I shall be near, and like my God;
And every hour find sweet employ
In that eternal world of joy!"

DIVINE MANIFESTATIONS.

April 27. — Had during the past week, blest foretastes of glory, immortality and eternal life. Was filled with great peace. "My cup runneth over!" Every power of my soul seems called forth to praise the God of my life. How delightful Spring again appears in her first promises of the year! Nature, renewed in all the beauties of the vernal season, affords a pleasing theme for reflection and praise. But the milder glories of his grace, and the thrilling accents of the cross, melt us down into tenderness, and we are filled with love, admiration and gratitude, while under their hallowed influences.

"How smiling wakes the vernal year,
Arrayed in velvet green;
How glad the circling fields appear,
That bound the blooming scene!"

Yet how much more lovely still is it to commune with God, to taste the joys his love inspires, and to feast the soul upon all the extatic delights that the Lord imparts to those who run the way of his commandments! While all nature is beautiful, and vocal with the melodies of the season, let our hymns of thanksgiving arise in sacred symphonies, as one general gust of praise, while we sing of him who has purchased our salvation, and made us the rich partakers of the divine nature. I say let our holy minstrelsies ascend the skies, till they echo o'er the plains of immortality, and blend with the sweetest lyres of heaven!

CHRIST OUR SHEPHERD AND CONSOLATION.

May 4. — Christian pilgrim, turn thee awhile, and in the devotions of the hour; let us, with the Psalmist, again sing — "The Lord is my Shepherd; I shall not." What a pleasing assurance of merciful protection and bounteous supply, has the christian believer, in this delightful psalm! "Having returned unto the Shepherd and Bishop

of our souls," and been made "the sheep of his pasture," we may with safety "lie down in the green pasture, and walk by the still waters." In this ever-beautiful portion of holy writ, you have my enjoyments and assurance of faith set forth, during the week just past. A table has been truly spread for me, in the presence of my enemies, filled with the bounty of heaven, and "my cup runneth over" with spiritual blessings. O how delightfully have we here reposed with Christ, where he leads his flocks to fullness of joy and rivers of pleasure! Here we have laid us down in peace, in this beautiful valley, and dwelt secure; while the tempests of life were sweeping around. Storms may arise, and billows foam in vain, while we watch near our shepherds side, and take shelter with him who is "as the shadow of a great rock in a weary land."

"Should storms of wrath shake earth and sea,
We still have heaven and peace with thee!"

HEAVEN MAKES AMENDS FOR ALL.

May 18. — The cares of the world and the afflictions of life are fully mixed with its pleasures and blessings, and that, too, in goodly measure; and how often does the poor pilgrim in his heavenly journeyings sensibly realize the truth of this embittering reflection! But it has become a matter of some indifference, to us at length how weather-beaten, lightning-seathed, or thunder-riven, our little bark may be o'er life's tempestuous sea, so we may but gain in the end the port of bliss, and have a safe mooring by the still waters of life in that better land. There, thank heaven,

"The godly land I see, with peace and plenty blest,
A land of sacred liberty, and endless rest."

LONGING FOR HOME.

I have been for some time in my journeyings towards Mount Zion,

"Tired of wandering round and round
This world of sin and gloom,
I long to quit the unhallowed ground,
And dwell with Christ at home."

It cannot be faithfully denied that outward afflictions and outward circumstances have a great bearing on our religious enjoyments, though they need not, and should not prevent our communion with

God and our growth in grace. The pathway of the Christian to heaven is not always bright in the prospective. He has hours of darkness, as well as luminous ones; he has seasons of obscurity, as well as sunshine. If, however, his hours were *all* sunshine, he would doubtless cease to desire so ardently the joys and the happiness of heaven.

"O land of rest, for thee I sigh!
When will the moments come,
When I shall lay my armor by,
And dwell in peace at home!"

WATERS OF LIFE — VALLEY OF HUMILIATION.

June 9. — A week of little growth in grace and little real consolation, though not greatly tempted nor much distressed. There is a fountain, and a stream flowing from that fountain, that reaches the whole creation, and meets every case, however needy, however unworthy. This is to the Christian a consolation and a support amid scenes of trial and little spiritual comfort. There is a river that maketh glad the city of God, whose waters in healing streams of salvation flow down to earth, and refresh many a poor weary pilgrim by the way. Here down in the valley of humiliation, its waters flow on peacefully forever. By remaining here, the storms and calamities of life sweep over our head harmlessly and unheeded. The devil, if he shoot at us at all, is unsuccessful here, as he always loves a high mark, and thither directs his darts with most success. He loves to bring down those who are greatly lifted up, and how easily can he effect the fall of those who stand in slippery places!

"WE WALK BY FAITH."

June 23. — There is one general consideration that has cheered me a thousand and a thousand times in my onward pilgrimage — and that is, the fact that there are no storms but will, after a while, be overpast, and no turbulent sea but whose waves will sink ere long into repose. There is no darkness and no clouds but will by and by disperse and melt away into the light and calm of heaven. One thing is certain to every believer: if we cannot find light *in* the way, we shall not find it *out* of it; if in Christ and his service we have no peace nor consolation, we may be assured that we will not find it in the world, nor in the service of Satan. The only sure way in

trial, in darkness, in temptation, in the hiding of God's presence in his special manifestations to us, is to trust a faithful Lord, and have faith in God. To rely constantly upon the Lord Jehovah, to confide implicitly in, and to look steadfastly unto Jesus, the light, the truth, and the way, and press towards that divine light "which shineth in dark places, whereunto we do well to take heed."

"In thy ways acknowledge him just,
Where thou canst not see, learn to trust."

URBANA, O.

I. N. K.

From the Morning Star.

CHRIST'S LAW OF LOVE:

In all parts of God's great universe there is law, — fixed principles for the action of matter and of mind. In Chemistry, hydrogen and oxygen, unite to form water invariably in proportion of 1 to 8, by weight of the two gasses. In vegetation, the beautiful rose with its brightness of color blows out, and the apple tree ripens its fruit delicious to our taste, on known and undeviating principles of law. And by law given in the case and provided, the grass and water that nourish the ox, go through those changes which make up for him his bones, flesh, tallow, hair, hoofs, and horns. To all things the Great God has given law. Mind or spirit, as really as matter, possesses law. We have law political, social, international, as well as physical. The kingdom of God's grace in this world, and the kingdom of His glory in heaven, as human governments between men and men, are understood to be under the control of Heaven-appointed law.

In Gal. 6:2, Christians are instructed, "Bear ye one another's burdens, and so fulfil the law of Christ." What means this — THE law of Christ? Compare scripture with scripture, and we shall know. "A new commandment I give unto you, that ye *love* one another." "*Love* is the fulfilling of the law." "Thou shalt *love* the Lord thy God with all thy heart, and mind, and strength, and thy neighbor as thy self; on these two commandments hang all the law and the prophets." "See that ye have *love* one toward another." These parallel scriptures show conclusively, that "the law of Christ" is the *Law of Love*; and the doctrine deduced is, that LOVE is the

grand law which Christ Jesus has given for the action of the Christian Church, in all its work and duties always. And the mighty extent of this law is learned from his own blessed lips. "As I have loved you, so ought ye also to love one another." We repeat the sentiment—"As in the entire kingdom of matter, gravitation is a law extending to, and affecting every particle and atom, great or small, remote or near; so in God's kingdom of grace in this world, Love is the grand, all-pervading Law, which Christ has given for the action of his people, in matters great and small, or whether affecting God, within itself, or toward the world.

On fulfilling Christ's great law of love, a few thoughts, tracing out its bearing in a few specifications, will show the adaptedness of the law, to any and all the conduct of the Christian Church.

I. This law of love ought always to be acted on in all labors to restore those who may have been overtaken in a fault. This is specified in immediate connection with the law itself. Gal. 6:1—"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such a one in the spirit of meekness." Here is specified both the duty of seeking to restore those overtaken in a fault, and the temper of heart in which all efforts to restore, are to be put forth. Happy for the church, if on all her labors to restore and reclaim the erring, Christ's law of love had always, and fully been brought to bear.

1. The potency and effectuality of the law of love to reclaim and save, has been beautifully illustrated in the progress of the Temperance reformation. This reform, like all others, has been progressing in its power to bring about great results from the outset. For years it had toiled on unweariedly in its labor of love; but its efforts were directed almost entirely at *prevention*. To save those not already fallen, seemed to be almost entirely its mission, until some ten years ago, when the Baltimore reformed drunkards, Hawkins and his coadjutors, started what has been called the Washingtonian movement in Temperance. The prominent mandate in the mission of these men was in this simple sentiment, "*Love the fallen.*" They went forth with Christ's Law of Love in their hearts, and on their tongues. Themselves once in the drunken slough, but now firmly *footed* on the white rock of Total Abstinence, they took the inebriate in the ditch by the hand, and calling him brother, kindly said to him, "Come up, and stand here along side with us, and we will do you good." And

every reader knows what a mighty influence from this Law of Love, passed like the electric fluid over the land. Thousands of hopeless drunkards were reformed, and Temperance assumed at once a new and brighter aspect. This effort flowed out from the Law of Love, as directly, and as sweetly as the clear water from the smitten rock of the wilderness.

The Law of Love has been finely illustrated too, in its power to restore the erring back to virtue and to God, by the efforts of Moral Reform associations. Words of love, kindly spoken, what a magic power they have exercised for good in the human heart! Those labors of love, put forth within a few years past, in several of our large cities, by pious females, to restore their erring and fallen sisters again to virtue's path, from their being so abundantly successful, are a clear exponent of the power of Christ's Law of Love, when properly applied; and they show us how much the Christian church has lost by a frequent non-adherence to that law.

2. Under the great Law of Love, it is specified as the duty of the church to use all possible measures to restore those of its members overtaken in a fault. They are to do it in the spirit of meekness. How many heart-bleedings would have been saved, how many scandals on the cross prevented, had the entire Christian church acted out the Law of Love in all its church labors. If you should look over the whole history of all ecclesiastical doings, you would be led to exclaim, why, the church has never half studied or half understood the Directory of her blessed Lord. How plain is the rule for church labors to restore brethren overtaken in faults. "If thy brother trespass against thee, go and tell him his fault between thee and him alone; if he hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee two or three good brethren; if he will not hear them, then tell it to the church; if he will not hear the church, then let him be to thee as a heathen man." How often troubles come up, well nigh sufficient to rend in twain the church, from not abiding by this rule in church discipline. And then the temper in which these labors are to be performed always, is specified, namely, in the spirit of meekness and according to the law of love. Oh, how has Zion mourned, and the precious cause bled, and souls been pushed away from the church for ever, from not fulfilling *the law of Christ* in this particular! Let pastors and churches every-

where think on these things, and if they have erred, do so no more.

II. The law of love which Christ has given for the conduct of his church, should lead His disciples to bear and forbear with the infirmities of their fellow brethren, and instead of watching for the halting of any one, seek to build up one another in the pure faith of the blessed Gospel. To err is human; and it can hardly be expected that one can live in a church of two hundred members, without sometimes being convinced that it is possible and probable that good men may sometimes err. Now love will lead one to overlook petty faults, and to deal kindly in regard to the faults of others. We say perfect love will do this. Hear St. Paul: "Love suffereth long, and is kind; love envieth not; is not easily provoked; thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." — 1 Cor. 13: 4, 5, 6. Let brethren then remember two things, that to err is human, and to forgive is divine. Good fellow Christian, canst not thou who owest thy Lord ten thousand talents, forgive thy fellow-servant, who owest thee two hundred pence? You do right when you kindly tell your brother his fault, but the law of love requires that you shall forgive him, when he turns to you, saying, I repent. A want of love will magnify a fault into a crime; but true Christ-like love will lead us to deal gently with the infirmities of our brethren.

But there is another thought about this matter. Minds and temperaments among men are no more alike than their bodies and their faces. In the field, the meadow, the wood, there is an infinite variety. So also it has pleased God there should be a pleasing and useful variety in human faces and in human souls. This, since it is God's, must unquestionably be the best arrangement. *It follows* that men's temperaments and opinions, in matters in some sense non-essential, will be not entirely alike. Here then, without being at all obliged to fellowship what the Gospel of Christ would condemn, will be presented opportunities for the exercise of charity and brotherly love. We are to bear and forbear; to forgive brethren, and ourselves to be forgiven. Love will lead us to this. A want of it will induce us to magnify the faults of others, albeit we excuse our own, and will render us obnoxious to the Saviour's interrogatory, "Why behold-

est thou the mote in thy brother's eye, and seest not the beam in thine own eye?"

There is a mighty difference between watching for the halting of our brethren, and laboring to build them up. Let every disciple consider this. There is no union between human hearts more sacred than Christian union. Mark the apostle's argument: "Christians, ye are the body of Christ, and members in particular: the eye cannot say to the ear, I have no need of thee; nor the hand to the feet, I have no need of you; if one member suffers, all the members suffer with it; if one rejoice, they all rejoice with it." No other illustration could so perfectly and so beautifully show us that in the Christian church, the members are all to have a tender care for each, and labor for each other's edifying, according to the law of Christ, "As I have loved you, so ought ye also to love one another."

P. S. B.

For the Guide to Holiness.

RESOURCE IN TEMPTATION.

MY Saviour! Wilt thou leave me now,
When sharp temptations round me throng?
All other helps have failed — and thou
Alone canst hope and truth prolong.

TEMPTED; — but can I turn away,
And give my thoughts to aught but thee?
Oh, let me die; but ne'er betray
My pledge of truth and constancy.

I know that sorrow has its power,
I know that pleasure has its charm;
But oft the least propitious hour
Beholds the triumph of thine arm.

Oh, who or what shall lead to sin,
Whate'er its power, whate'er its art —
So long as Christ is King within,
And binds his being round my heart?

U.

For the Guide to Holiness.

DEAR BRO. KING—The following lines from an old English author, may be new to most of your readers. Will you publish them in the Guide, and oblige one who is very partial to them.

E. M. B.

THE ELIXIR.

Teach me, my God and King,
In all things Thee to see,
And what I do in any thing,
To do it unto Thee.

Not rudely, as a beast,
To run into an action ;
But still to make Thee prepossest,
And give it his perfection.

A man that looks on glass,
On it may stay his eye,
Or, if he pleaseth, through it pass,
And then the heaven espy.

All may of thee partake,
Nothing can be so mean,
That with this tincture — FOR THY SAKE,
Will not grow bright and clean.

A servant, with this clause,
Makes drudgery divine ;
Who sweeps a room, as for thy laws,
Makes that, and the action, fine.

This is the famous stone
That turneth all to gold ;
For that which God doth touch and own,
Cannot for less be told.

GEORGE HERBERT.

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 20.

ON THE UNION OF GOD AND MAN IN LOVE.

THE union of God and man, on which is founded the realization of all excellence and virtue, necessarily involves the fact of union in *love*. Undoubtedly perfect unity between God and man implies union in other respects. There may be, for instance, an union of knowledge or wisdom to some extent, which in the order of nature precedes that of love. Or there may be an union of the human and Divine will, which in the order of nature, follows that of love. There not only *may* be such unions in a perfectly restored state of the human mind, but there must be. But of all the various forms of union which exist, or may be supposed to exist, there is none so important and indispensable as that of love.

Some references were made to this subject in the preceding article. But we propose to resume it here, and make some further remarks.

The union of God and man in love implies a number of things. It implies, in the first place, that the love, which thus unites them, shall have the same origin. The two streams must flow from the same fountain. God's love is in and from himself. Man's love, in

order to be in harmony with it, must be in and from God also. It is impossible, that the pure or perfect love which "loves God with all the heart and our neighbor as ourselves," should rest on any other than a divine and infinite basis. It is of a nature so high, flowing out freely and cheerfully even to those "who hate us and spitefully use us," that it requires and can accept nothing less than God for its author and supporter. Man has not strength enough to sustain himself in the exercise of such love, breathing out as it does, its aspirations of benevolence towards its enemies, except so far as he rests upon God, and becomes a "partaker of the divine nature."

2. The union of God and man in love implies, in the second place, that man's love must not only be from God so as to be nothing more or less than a stream from the everlasting fountain, but it must flow out without adulteration or modification—in other words, it must be *like God's love*.

If we analyze these subjects carefully, especially in the light of a holy experience, we shall find that God's love, as it existed in the primitive and uncreated form, and before any beings were created by him, was and must have been of that kind which is termed *benevolent*. And this love, as it exists in him now, which consists in a sincere desire for the happiness of all beings, simply because they have a being or existence susceptible of happiness, is now and always will be the original and basis of all other true love. It was this love, which, in the bosom of eternity, prompted the plan of salvation. We cannot experience the blessed state of perfect union with God in love, unless our hearts are filled with a love of this kind. Our love must not only have its origin in the divine nature, in God himself; but must be *like his*. So that it should be our constant prayer, that God would give us a love—*nature*, which, in being kindled from the eternal fire, will burn of itself; which will send out its divine blaze in the midst of persecutions; and which "many waters cannot quench."

3. Again, the union of God and man in love implies, that man's love in its particular directions, namely, as it flows out to his fellow-men in general, or to particular classes of persons, or to any created objects whatever, must be subjected to a *divine regulation*. In other words, it is to be regarded as a fundamental principle in the life of God, in the soul, and in the doctrines of divine union, that God

must not only give us the power to love, but that he must tell us whom to love. We have no more right to say whom we shall love out of God, than we have to do any thing else out of God. In our character of dependent creatures, who have nothing of our own, and who do not know how to use even that which is given us, we have no other resource but to trust God equally for the gift and for the regulation of it. And this is particularly true, as respects the affection which we are now considering. Love is not only the highest, the most ennobling, and the most sacred principle of our nature, but it is the most powerful. All history, religious as well as profane, is a testimony to the immensity of its power. Whether for good or for evil, it is the true life of the soul; making it satanic by its alliance with Satan, or divine by its participation in God. Such a principle which carries with it immortal destinies, should enfold God in it, not only as the source of its life, but as the guide of its movements.

4. Undoubtedly it is the nature, or perhaps we should rather say, the natural *tendency* of holy love in its benevolent forms, to extend itself in every direction and to all beings. All that is wanting is an *occasion* for its operation, and such is its nature that it will operate of itself. But a distinction may easily be made between a tendency of the mind and a direction of that tendency. It is the tendency of all rivers to flow to the ocean, but they do not flow there in a straight line — on the contrary, they are continually diversified in accordance with the laws of nature. The rule, applicable in this case to a holy mind, is, that we must leave this tendency under the direction of Providence, and not direct it in our own will. It is true, we cannot rightfully be deprived of our own choice; — but we are bound to make a *right* choice, and our choice ought always to be, to let the movements of our hearts be guided by God's choice. The will of the creature is as disastrous here as any where else. Let our love, then, flow where Providence indicates that it ought to flow. God, who reveals himself in his Providences and acts through them, and God only, should choose for us.

5. But supposing that the Providence of God places before us, as the objects of our love, those who are exceedingly depraved and vicious, are we bound to love them in that case? Most certainly we are. They are appropriate objects of the love of benevolence; although they are not so of complacential love or of unitive love. And

benevolential love, which loves existences simply because they have an existence, is the primitive form of love and the basis of all other forms. This is the first or original form of love in God and in all holy beings.

As the appropriate object of this form of love is existence in distinction from character, it will naturally direct itself, in an especial manner, towards those whom Providence has particularly associated with us, no matter what their characters may be. The mere fact of sentient existence, presented before us as an object of contemplation, will stir up the waters at the heart's fountain; but the relations of Providence will indicate the channels in which they must flow. Our relatives and others, with whom we are particularly associated in Providence, may be very wicked. But the fact of their wickedness does not destroy the other and everlasting fact, that they are accountable existences, that they have immortal souls, that they are capable of great happiness or great misery. Fallen, degraded, miserable they may be; but if we are like God, how can we help loving them. God is a fountain of love, flowing out continually towards all his creatures, sparing not even his own Son to save and bless them, and showing more than in any other way his love to those who are his enemies.

6. We may withhold from the wicked, esteem, respect, gratitude, honor; we may require of them penitence; we may be willing to see them suffer so far as justice requires them to suffer; but we should never withhold love. We never can withhold it without crime. And if we must love the wicked, who are placed before us in Providence, certainly we must love the good. But in neither case are we allowed to love, as to persons or degree, otherwise than God directs. The limitation of our capacity and position implies, although the *tendency* of the love of benevolence is to love all alike, that we cannot love all alike in fact. And a proper sense of that limitation will lead us to prefer that God should make the selection, rather than that we should make it ourselves. Providence, to those who have perfect faith, is an infallible guide.

Look, then, constantly to God, here as elsewhere. Let thy heart be fed from God's heart; let thy love be like God's love; place thyself under God's direction; and then let the stream of love flow out and flow on. Under such conditions it is certain, that God's and man's affections cannot be discordant. And it is in such a state of things, that God and man may be said to *be united in love*. A. K.

For the Guide to Holiness.

PLEASING GOD.

NO. 1.

It seems necessary to our happiness that we should have some object in life ; something that will interest us deeply and permanently ; something that we feel is worth living for.

The question, "For what am I living?" is one of the greatest importance ; yet multitudes have never seriously asked it, and it is allowed to go unanswered year after year. They cannot quite say they are living for God, and they do not quite believe they are living for themselves. They feel as if they were on neutral ground. But the Bible recognizes no such ground ; it is very explicit on this point ; "He that is not for me is against me." In every act of our lives, the predominant motive must be either to please God, or to please ourselves. If this fact does not necessarily stamp a character on the act, it does on the actor. Now it is the misery of fallen men, in their natural state, that even their good deeds are spoiled by being performed merely in obedience to natural impulses, with little or no reference to the approbation of God. They seek oftentimes to merit his smile, or to escape his frown, but they have no sincere and affectionate desire to please him. Some are naturally amiable, and they please themselves by cultivating the gentle virtues, and promoting the happiness of others. Some are naturally generous, and they please themselves by endeavoring to relieve distress. Others are public-spirited — they like to see everything go right, and cheerfully make sacrifices of personal ease, time, and money, to promote the public good. But "God is not in all their thoughts" — they have no idea of pleasing Him ; thus they are doing the right things in the wrong way, and herein is shown the spirit of disobedience as truly as if they did the wrong thing. How can they think God will accept of these as good deeds — accept of things which were never *offered* to Him.

The Christian who is accustomed to look for Divine guidance, does not feel at liberty to rush into every good enterprise that appeals to his sympathies — to take hold here, there, and everywhere, in obedi-

ence to his own generous impulses. He does what he feels convinced God calls him to do, and he does it then, *because* God calls him. Neither is he at liberty to do it in his own time, or in his own will, or in his own way. God must direct in all these respects. If he does not wait for Divine direction in all these respects, he experiences a feeling of condemnation—the good deed does not re-act favorably on his soul.

But what is it *to please God*? The idea which first presents itself, is, doing that which meets his approbation. Yet is there not something more included in it? The servant may do his master's work faithfully, and meet his approbation; the son does it not only faithfully, but lovingly, and not only gains approbation, but *gives pleasure*. In his father's approving smile there is tenderness and joy; and the child has the satisfaction of feeling that he has imparted happiness to his parent. Is it not so between us and our heavenly Father? Do not our hearty, affectionate endeavors to do his will, meet something more than approval—does not that heart of Infinite Love *rejoice* in them?

What a thought it is, that we may give God pleasure! Yet it must be so; for if he rejoices in the return of every prodigal, he must take pleasure in every step of his after progress. He who is working in us that which is well pleasing in his sight, feels a complacency in his own work, and sees with satisfaction the soul cheerfully yielding itself up to the teachings, suggestions, and persuasions of his Spirit. We must not think of the great and ever blessed God as if he were too happy in himself to take pleasure in his creatures. True he is happy—infinately happy, and the hearts of his children, on earth and throughout the universe, exult in the thought that he is over all, God *blessed* forever more. Before he had created one being, he was happy, and needed no praises of men or angels to add to his enjoyment. But in his benevolence he has called a multitude of intelligent beings into existence that they might be happy. Does he thus call them into being, and then turn away and leave them? When “the morning stars sang together, and all the sons of God shouted for joy,” did their admiration, their love, their joy, give to him, who was the author and the object of it, no pleasure? “God is love;” and it is the nature of love to desire reciprocation, and to derive a pure enjoyment from it. We cannot conceive of God loving

us with all that tenderness and intensity which he assures us he does, gently, yet powerfully, drawing our hearts to himself, and then taking no pleasure in our devotion to him.

Does God then regard our affectionate services with something more than approbation — do they indeed afford a sensible gratification to his benevolent heart? Reason answers “yes,” and the Bible echoes, “yes!” “The steps of a good man are ordered by the Lord, and he *delighteth* in his way.” “Such as are upright in their way is his *delight*.” “The prayer of the upright is his *delight*.” “The Lord taketh *pleasure* in those that fear him.” “As the bridegroom rejoiceth over the bride, so doth thy God *rejoice* over thee.”

What an animating consideration it is, that when we perform any service for the Lord, or bring any offering, he accepts it with pleasure, as a token of our love! These thoughts seem to bring us very near to the sympathies of our God; he is no longer afar off — he is nigh — in our souls — moving us to good deeds, and then rewarding them with his own sweet smile.

It is a privilege to live; seeing we have, in the noble object of *pleasing God*, something worth living for. It is sometimes the case, that individuals are deprived of the principal objects of their affections — those for whom they lived. They feel as if their work had been suddenly taken out of their hands; they have nothing to occupy their thoughts, engage their affections, or enlist their energies. They are most unhappy. But let them give themselves unreservedly to God, and at once the scene changes — all is bright and blessed; they have occupation enough for their active minds, objects enough in their newly found Father and all his dear children, for their warmest affections, and room enough for all their energies. There are no more dull days for them — no more twilight hours spent in pensive musings — no more time lost in pitying self, and nourishing grief. New courage is breathed into the soul, new hopes, new desires. The joy of the Lord is their strength — the double joy of loving God, and believing his love in return. It is as if one, who before dragged wearily along, had suddenly found wings!

In making it the one, great, absorbing object of life, *to please God*, we find something that satisfies us. We feel that this is sufficient — that it is worthy of rational beings — that it is something above all

the chances and changes of time — something which it is not possible ever to regret. *We know it is right.*

Then too, there is something very simple, as well as satisfactory in it. You are no longer perplexed with that jumble of worldly maxims and Bible rules which used to be forever conflicting. The single resolution, "*I will please God,*" goes like a sunbeam, bright and warm, through every thing you do! It is worth a great deal, to have one simple rule, and feel that you have nothing to do but follow it — a rule that is always ready, and always applicable, whether your feelings are bright or dull — whether your hope is firm or faint. Are you much alone? Your mind is not idle, but is ever earnestly employed. Are you called into company? Others go, perhaps, to enjoy themselves, or to shine, or to please their friends — you have one definite object before you. Are you full of business? Others may be doing the same things from ambition, or avarice, or human love — trying oftentimes to mingle with these motives the service of God — but you are "the man of one idea;" you go straight through the multifarious concerns of life, with a single object steadily in view. How much easier this is! To an individual who has long been trying to serve God and Mammon, this settling down at last *on one thing*, is a wonderful relief. He feels that he knows now what he is about, and where he is, and where he is bound.

Do you say it is not in all cases easy to determine what will be pleasing to God? Those who truly love God have an intuitive perception of what will please him. It will probably be found in ninety-nine cases out of a hundred, that questions of conscience arise from a disposition to avoid, rather than from a wish to perform a given duty. Affection is quick-sighted; we soon find out how to please those we love. Besides, the in-dwelling Spirit always tells us what is pleasing to God, *if we will but listen*. But we must say to appetite, passion, self-will, and all the little world within, as Brutus did to the Romans, "Be silent, that you may hear!"

Let us then *live for God*. Let us constantly cherish the sweet conviction that he loves us, and that he takes pleasure in every proof we give of our love to him. *Pleasing God* — blessed employment! Angels can do no more. No matter whether our station be high or low, our sphere of action great or small, our talents few or many; we all can please God, and all equally please him. Let that be

enough. Happy thought! Whatever may be apparently depressing in our circumstances, whatever may seem disheartening in our prospects, still, *we may be always pleasing God*. Is there not in this, a reason — a good and sufficient reason — for being always happy?

S. J.

For the Guide to Holiness.

A CHRISTIAN DESCRIBED.

[CONTINUED FROM PAGE 16, VOL. XV.]

He is saved from *envy*. By *envy* is meant pain, uneasiness, mortification, or discontent excited by the sight of another's superiority, or success, accompanied with more or less hatred. "*Envy*," says Mr. Fletcher, "looks with an evil eye at the good things our competitors enjoy, takes a secret pleasure in their misfortunes, under various pretexts exposes their faults, sily tries to add to our reputation what it detracts from theirs, and stings our heart when they eclipse us by their greater success or superior excellences." It is utterly opposed to that quiet, undisturbed, and contented state of mind, which St. Paul so highly recommends, and of which he so often speaks. "I have learned," says he, "in whatsoever state I am, therewith to be content." "And be content with such things as ye have; for he hath said I will never leave thee, nor forsake thee." Solomon represents it as being more fearful evil than wrath or anger. "Wrath is cruel, and anger is outrageous; but who is able to stand before *envy*?" It holds a prominent place among the principal sins mentioned in the Bible. "He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh *envy*, strife, railings, evil surmisings." Living in malice and *envy* hateful and hating one another." "Full of *envy*, murder, debate, malignity," &c. It is said that through *envy*, the "Lord of life and glory" was delivered into "wicked hands," to suffer an "ignominious death." "For he knew that for *envy* they had delivered him."

How dreadful must be that state of mind under the influence of this sin! Its "evil eye" casts its hellish glance at the superiority, privileges and blessings of others. Its diabolical influence is breathed

out against those of superior advantages and enjoyments. It is always ready to say, "Yet all this availeth me nothing so long as I see Mordecai, the Jew, sitting at the king's gate." The mind, thus influenced, is never contented; never satisfied with its lot, and can never acquiesce in the divine will.

How frequently is this state of mind indulged in by many professing Christians? How often does this great sin occupy the hearts of those professing to be disciples of the "meek and lowly Jesus?" How often has it severed those cords which once bound together in closest union a band of Christian brethren. How often has it destroyed Christian confidence and affection, and changed those who were once loving and lamb-like, into bitterness and contention? What, be envious of the superior privileges of thy brother? Rather should you be thankful for what you have; for what you have already in possession, is far more than you deserve. Responsibility is always connected with privileges, and responsibility increases as privileges increase. Do you envy your brother's responsibilities? Then, envy not what he possesses, however great his privileges, if he alone is accountable for them; but see to it that you are improving well what Providence has entrusted in your possession.

But think not that you are a perfect Christian while *envy* remains in your heart. No; that heart is fearfully polluted while it retains this sin. Solomon calls it the "rotteness of the bones." Its pollution is seen wherever it exists. O, pray the "very God of peace to sanctify you wholly," and preserve you "blameless unto the coming of our Lord Jesus Christ."

May, 1849.

For the Guide to Holiness.

"COME, FOR ALL THINGS ARE NOW READY."

"Mamma," said a little girl as she came running in from her play one pleasant summer's eve, "Mamma, is supper ready?"

"It is all ready," replied the mother; "O I am so glad," said the child, "for I am so hungry."

No other inquiry arose in the mind of the child as she took a seat provided for her at the table.

Who is the happiest, thought I, the mother in supplying the wants of the child, or the child in receiving those gifts from the hand of its kind parent?

This simple incident awakened in my mind the following reflections.

The Christian should come to the throne of grace with the same confidence that the little child came to the table; she waited only to be assured that all things were ready, and then she was "glad."

Strange indeed, would it have seemed had she come with doubts and fears, inquiring, "Is my mother willing to bestow upon me the food which she has so kindly prepared for me?"

And shall the inquiry ever be heard from the lips of the child of God, "Is my Heavenly Parent willing to bestow upon me those blessings which will be for His glory and my good?"

The gift of the Son of God; His life of toil and suffering; His anguish when expiring on the cross; His arms outstretched to receive the whole world; His dying words, "it is finished," are enough to assure the christian that God *delighteth* in mercy.

A voice is sounding from the Sacred Word "come, for all things are now ready," and this should cause his heart to "rejoice with joy unspeakable and full of glory," and he may exultingly sing,

"Eternal wisdom hath prepared
A soul-reviving feast,
And bids our longing appetites
The rich provision taste."

"God forbid that I should glory save in the cross of our Lord Jesus Christ." This was the language of one who knew by experience what it was to bear the cross of Christ; he had endured reproach; he had struggled against the infirmities of human nature; he had met with trials and perplexities in almost every form; he had known the pleasures resulting from the acquisition of human science; he had received honor from men, and had enjoyed the pleasures of the world, but he had found by experience that "the world can never give the bliss for which we sigh." The desires of his soul were not satisfied with the attainment of human knowledge, and he had deliberately "counted all things but loss for the excellency of the knowledge of Christ Jesus."

He had embraced the cross of Christ, and he gloried in that cross, because by it he was crucified unto the world. It was the means of drawing his affections away from earth and raising them to things above.

It inspired him with confidence, and looking at the cross with the eye of faith, he saw the Saviour, and felt the atoning merits of that blood which is ever flowing to cleanse from sin and unrighteousness. And then he looked beyond the cross and exultingly exclaimed, "henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day, and not unto me only, but unto all them that love his appearing."

How often we hear the remark made both by the sinner and by the half-hearted professor, "I desire to be a Christian and would gladly go to heaven, but I am not willing to go by the way of the cross."

No wonder that such persons see no loveliness in the cross, their hearts are filled with unbelief; they complain that God is a hard Master, and that his commands are grievous; they look only at the troubles and trials in the way; but let them yield their hearts to God, and

"Faith lends its realizing light;
The clouds disperse, the shadows fly,
The invisible appears in sight;
And God is seen by mortal eye."

"Then let us sit beneath the cross,
And gladly catch the heavenly stream;
All things for him account but loss,
And give up all our hearts to him;
Of nothing think or speak, beside
My Lord, my Love is crucified."

LAVINA R. POOL.

IN religious concerns, every thing which we do of ourselves, independently of divine aid, has a tendency to stop us short of the object we are aiming at; and whatever be the substitute we rely on, whether outward or mental, is an *idol* at the time.

From the Christian Advocate and Journal.

WHY ARE CHRISTIANS GENERALLY SANCTIFIED BUT IN PART.

It cannot be because there has not been sufficient time since their conversion. This may have been the secret, if not avowed, impression of many. They were not wholly sanctified when they were justified. This they have learned by experience, if they did not from the Bible, where it is clearly taught: and they have argued that time is necessary for the completion of the work—how much time they know not; but a long time; and, at length, it has been, perhaps in many cases, unconsciously extended to the period of death. In this way, with a few, weeks and months, but with the most, years—many long years have passed, and the time for their entire consecration has not yet arrived.

But why might not the work have been sooner completed? Sin was pardoned, and the soul regenerated, thus removing the obstacles to the work, though not fulfilling the conditions of it. There is surely no time fixed in the Scriptures, which must elapse before the work can be accomplished. The Saviour prays for his disciples, "Sanctify them through thy truth," assuming that they were all at that time eligible to this great blessing. And in view of the same fact, Paul prays, "The very God of peace sanctify you wholly." The only one pre-requisite seems to be the Christian or converted state. Even "babes in Christ" are exhorted to "go on to perfection;" and all believers are included in the command, "Be ye holy, for I am holy." The want of time has not been the difficulty. Alas, how many gracious privileges have been neglected! how long have most of us been called to holiness! what darkness and condemnation have we brought upon our souls by refusing the call, or postponing attention to it to another period? All of which clearly shows, that had we given the subject suitable consideration, we might have been long since *wholly saved from sin*.

Indeed, there has been such variety in the periods of entire sanctification, as to show clearly that no specific time must elapse before the converted man may enter into the rest of perfect love.

In a few instances, I believe the blessing has been received so soon after regeneration, as to make the periods seem entirely identical. And all times, from this infant state to the greatest age of Christians on earth, have been found available for this glorious work. But reasons vast as eternity may be urged in favor of entering early in our Christian state upon this glorious privilege of the sons of God. We have seen what dangers beset the path of those who are but partially sanctified. What numbers backslide; what numbers are finally lost, by neglecting the present imperative call to holiness of heart and life! And what can be gained by delay? Alas, how many have been compelled to own, that they have lost much;—lost the favor of God; lost growth in grace; lost the power of usefulness; lost interest in the subject; become dead weights upon the church—merely by delaying the work of full consecration! Time! my dear brethren; there has been no want of time. But let us rouse ourselves to a consideration of our present duty, our present privilege, or the *favoured time, the last time* for the holy work, will have gone by forever.

It cannot be because entire salvation has not been our privilege and duty. The great declaration, "It is the will of God, even your sanctification," has been always true of every believer. It has always been a direct revelation to every Christian. Of what one of all God's dear children can it be said, He is an exception; she cannot have the blessing? Who would say, the blood of Jesus Christ cleanseth from all sin all the converted, who will fully appropriate it, *except such as these?* Who *could* say, if we confess our sins, he is faithful and just to cleanse *us* from all unrighteousness, but not *you*? Praise the Lord, no such exceptions are made. The blessed privilege is as general as the church of the living God. To you, to every soul delivered from the guilt of sin, the charge is given: "Wherefore come ye out from among them, [the worldly,] and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you; and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." "Having therefore these promises, dearly beloved, let us cleanse ourselves [in the blood of Christ, *at once*] from all filthiness of the flesh and spirit, perfecting [finishing, completing] holiness in the fear of God." To every one the entreaty is addressed—"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies [a part for the whole]

a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." For every converted man and woman the prayer is fervently urged at the throne of grace: "The very God of peace sanctify you wholly; and *I pray God* your whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ." And how inspiring the promise that is added, "Faithful is he that calleth you, who also will do it." Let no believer therefore indulge the apprehension that he is excluded from the high and holy privilege. These scriptures, as we see, hush every fear, and call every soul up to this perfect standard. And why this general delay?

One of the many reasons for so lamentable a fact, I can give in this paper. I fear attention has not been called so distinctly and forcibly to the doctrine of holiness as it should have been. Sermons have too generally stopped short of it. Other fundamental doctrines of the Gospel have been allowed paramount attention — whereas it may be safely asserted, that they all depend upon this for their significance, and all point to this as their ultimate aim; and, *to be thoroughly honest*, I ought at this point to express my mortification and sorrow, that even philosophical discussions, polemical divinity, splendid rhetoric, and oratorical displays, have not unfrequently been deemed more important to assembled multitudes, hungering for the bread of life, than the great doctrine of entire sanctification! Charitably as my heart inclines me to regard the motives of all who stand upon the walls of Zion, I must declare, in the presence of my Maker and Judge, that I believe the solemn vows of that ministry which does not aim directly at the promotion of experimental and practical holiness, are trifled with, and fearfully violated. Philosophy is invaluable, so far as it removes the blindness from our spiritual vision, and reveals to our sight the true and the good. Polemics are in place where heresies in doctrine obstruct the triumphant march of the King of kings. Rhetoric is available where it renders more transparent the medium through which the light of Heaven shines upon the world. Oratory is at home in the sacred desk when it is the outgushing of a soul filled with the Holy Ghost. But where any, or all of these, assume to supercede or embellish the message of God to dying men, they are a fraud upon the soul, so grievous and cruel as

to deserve the indignation of earth and the wrath of Heaven! O tell me, brethren beloved, what language within the power of man deserves to supercede, or is able to embellish the heaven-inspired summons, "Behold the Lamb of God, which taketh away the sins of the world?" or the solemn, thrilling announcement, "The blood of Jesus Christ his Son cleanseth us from all sin!" Have we held up so distinctly as that all could see it, this glorious truth? Have we called to our aid the power of the Divine Spirit—the commands—the promises—the examples—the illustrations of the Holy Scriptures, to make the duty, the privilege, and the way of holiness, so plain, that no man who has listened to our ministry could mistake it? I fear not. If this has been universally, or even generally done, how are we to account for the apparent surprise with which definite announcements of the doctrine, cogent arguments in his favor, and rousing appeals upon this subject, to the hearts of the people, are received in so many congregations of all denominations of Christians? Why say so many of our dear friends—We have not for many years heard it on this wise? Why do those who are inclined to be skeptical in relation to it, charge its faithful advocates with preaching a new and a strange doctrine in the church, though it is taught in the very style of the Scriptures—in the very language of Wesley and Fletcher? Alas! the truth cannot be denied—the great privilege and duty of present salvation from all sin, is omitted in so large a number of sermons, as to leave many in doubt whether there be any such Gospel; and grievously to discourage and mislead those whose spirits pant for full redemption. How many are permitted to live for years under the sound of a ministry, in many respects evangelical, without ever being told, in intelligible and encouraging language, that they may be saved from all sin in this life! And how many who have, now and then, heard of the glorious truth, have heard it only to mourn that it was not designed for them *now*! Pastoral visitations have been made, and repeated time and again, without a word or a hint upon this great privilege of believers. Prayers have been offered in the house of God, around the family altar, and by the bed of the sick and dying, but with no such distinct allusion to the duty of present, full salvation, as to inform, convince, and arouse the soul to take hold of it as the purchased inheritance of every believer! How, in view of these facts, can it be matter of surprise that Christians generally are sanctified but in part?

JESSE T. PECK.

For the Guide to Holiness.

THE SEEKER.

BY W. D. MALCOMB.

Ye ministering spirits, to me bringing
Some bright token of God's love,
Bear this prayer, for one oft sinning,
To the mercy seat above :
"For Jesus all I now resign —
His nature pure, O God, be mine."

Bring to my heart this untold treasure
In the fold of golden wings,
Purest love, which none can measure —
While the arch of heaven rings
With sweeter song than e'er was dreamed,
"The sinner lost is all redeemed."

Then, when joining in devotion's
Mystic war, with holy strife,
I shall feel the rich emotions
Of an endless, happy life :
And all the foes by grace subdued,
Will never more my heart intrude.

No longer need I fear earth's trials,
Weaning from all sinful bliss —
With gladness proving self-denials
Usher Christian happiness ;
I'll be, come life in sternest form,
As singing bird "mid raging storm."

From the Pittsburgh Christian Advocate.

GLORY IN THE LORD.

"HE that glorieth, let him glory in this, that he knoweth and understandeth me that I am the Lord, which exercise loving-kindness, judgment and righteousness in the earth ; for in these things I delight saith the Lord." Jer. ix. 24.

COULD we wield a pen "winged with illuminated words," we should approach the subject before us with a deep consciousness of incapacity.

ity: it seems to descend upon the mind in an unbroken tide of overpowering effulgence; at one time causing it to reflect, as from placid waters, images of glorious beauty; at another, every power seems impinioned with living light and immortal hope. But we may rear the humble lattice-work of hope, and watch the living tendrils of truth as they clasp and beautify it, and pluck the sweet clusters with deep gratitude.

"Let him glory!" Who? Shall man glory? Yes; abject, fallen man. The slave whose limbs are fettered by oppression's chains, may soar in an atmosphere that will not blight the sweet buds of love and hope, or throw a shade over the bright visions of his soul, that take on immortality. And the miner, whose eyes are never gladdened by the sweet rays of morning, may have a radiance resting upon his soul such as never visits earth's gorgeous palaces, and his heart thrilled with such music as trembles on Gabriel's harp.

But who has said, "Let him glory?" "He who stretched forth the heavens as a curtain—who guides Arcturus and his sons,"—who has placed upon the earth the miniature deity, and implanted in his spiritual nature affections stronger than death, desires vast as eternity, high as heaven.

In what shall he glory? In the vigorous and delightful exercise of every felicitous power with which he is gifted. "In that he knoweth and understandeth me that I am the Lord, which exercise loving kindness." Ah, here the portals open—and like the newly freed bird, we pause to reflect upon which object in the boundless expanse before us, we shall rest our feet. Loving kindness, where shall we find it? Where shall we find it not?

Sleep! what blessings lie enfolded in her soft mantle, as she throws it gently over unconscious man. He reposes in utter helplessness beneath it, while from its ample folds she sheds renovation on every power. That heart is not to be envied that can lie down in healthful slumber, and wake with morning's new life, to meet its beams, without giving forth deep, grateful music.

Light, wondrous light! pervading the vast universe, yet adapting itself to the expanding organs of the smiling infant; mystical avenue to the inner man. What language can delineate its revealings or its agency! But what is this superscription, written in bright letters on the heavens, the earth, and each quivering optic fibre? "Loving kindness."

The air, the ambient air! encircling the earth as with a strong band, yet flexible as a mother's arm, and fraught with more than magnetic charm; hanging a harp upon each object that surrounds us, from which we may wake tones of hallowed melody, or sounds that grate harsh as thunder.

But we have only looked at a few of the gems that enrich the tenement? how shall we approach the veiled seraph who inhabits its beautified walls? How shall we speak of love, with its crystal fountains; of thought, with its wings of azure, purple and gold; of memory; of hope? We will not attempt it, but sing with grateful adoration —

"Thy love the power of thought bestowed;
To thee our thoughts would soar."

M. E. B.

WHOM NOT HAVING SEEN, YE LOVE.

We sometimes form a very strong attachment to some earthly friend whom yet we have never seen. We hear of their works; we catch their spirit — we see numerous and most expressive manifestations of it; and our interest in them is scarcely less than if we had seen them with these eyes. There are multitudes of holy men, living and dead, for whom we cherish the deepest affection and regard. How many precious spirits among the patriarchs, prophets and apostles do we admire and love; for our souls have been trained and turned to gratitude, submission, adoration and praise by the sweet words in which *their* hearts once gushed and poured forth their rich devotions. Hence we feel as if we knew them. In fact we are scarcely less acquainted with them than if we had seen them.

Yet, while we know them much, we have known Jesus more. The streams have been good; the fountain incomparably better. We have gone to them for instruction, but to Jesus much more, and for many other things than mere instruction. Their example has been valuable; that of Jesus has been priceless. Their sympathy — but we cannot begin to put it in comparison with that of him who can be touched with the feeling of all our infirmities, and who was tempted in all points like as we are — whose infinite heart goes to the bottom of the deepest

sorrows of every one of his countless children, of every nation down through all ages. And then to crown all, Jesus gave himself for us by a death of self-sacrifice and agony. He took our place before and underneath the lifted sword of justice. We have not seen him; but we have seen and have felt the proofs of his unutterable love for us. We see such grace and such goodness and self-devotion to our race — such unsurpassed moral excellence, we cannot but admire, love and adore him. No matter whether we have seen him — we can love him and adore him, as if there were nothing else to be loved and adored on earth or in heaven.

But though our mortal eyes have not yet seen him, yet he has not left himself without witness to our hearts. His spirit is commissioned to take the things of Christ and show them to us. Perhaps in such a world as ours, this is as good as to see Jesus with our own eyes. In fact he told his disciples it was better. It was "expedient for them that he should go away," and give scope for the Comforter to come. This Great Divine Teacher knows how to put our minds in a right position to see Jesus. He can give us the stand point of facile and impressive observation, whence his beauties shine most sweetly, and whence his qualities as a Saviour are revealed so impressively that you cannot help seeing their wonderful adaptation to such a sinner as yourself. We have no reason to be dissatisfied with such visions of Jesus as we may have through the ministrations of his own commissioned and most competent teacher.

When we have well improved these means and methods of cultivating our love for Jesus, we shall go higher. Having loved him here without the open vision of his glories, that open vision will be our ultimate reward. Just as it is precious to meet the friend whom we have loved without having seen on earth, so will it be most precious and blessed to see Jesus as he is. We shall know him then with a knowledge in which no imperfection can mingle — with a love which nothing can mar — with a fulness of soul which will leave nothing more or better to be desired. *Soon, soon*, the visions of that perfect glory will burst upon our waiting eyes and longing hearts; Come, Lord Jesus, in thine own best time. — *Oberlin Evangelist*.

THE presence of God's glory is in heaven; the presence of his power, on earth; the presence of his justice, in hell; and the presence of his grace, with his people.

THE
GUIDE
TO
HOLINES.

EDITED BY REV. D. S. KING.

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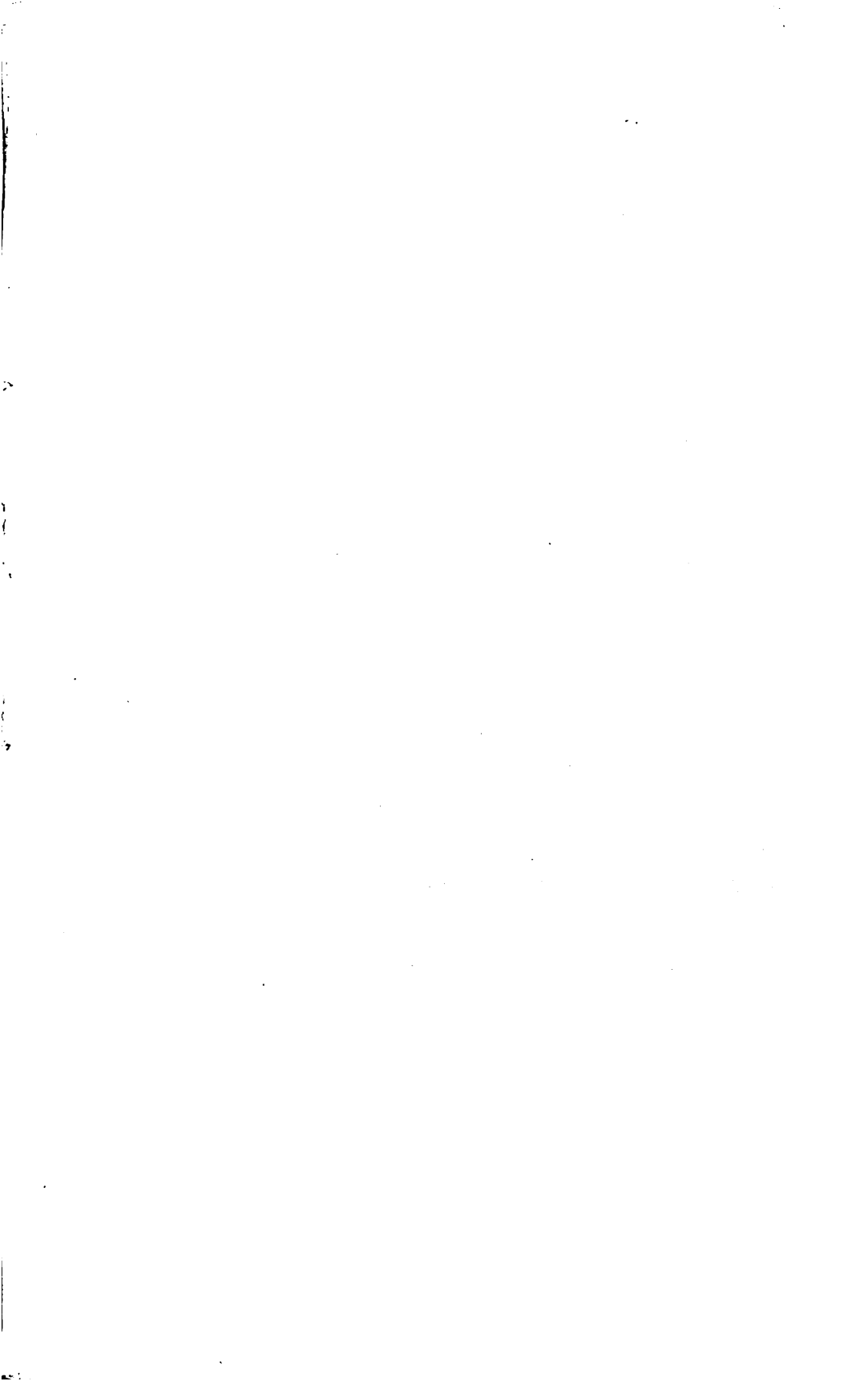
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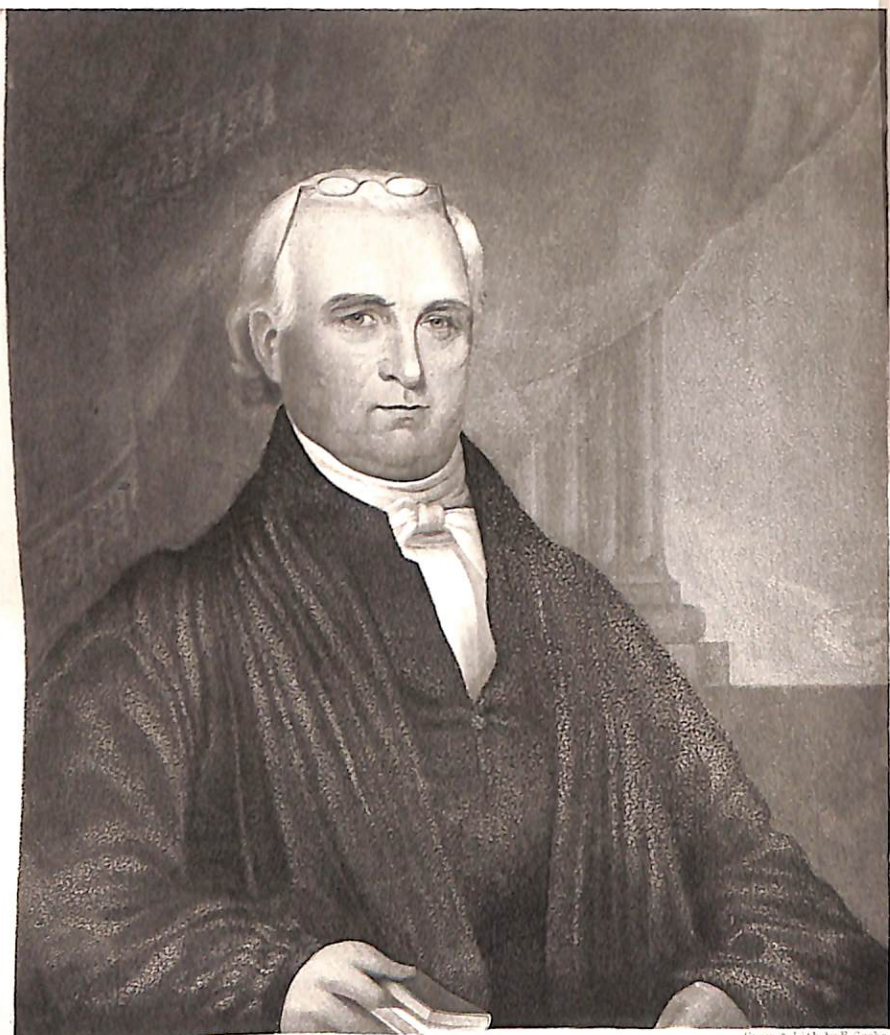
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From a Lith. by R. Cooke

John Brodhead

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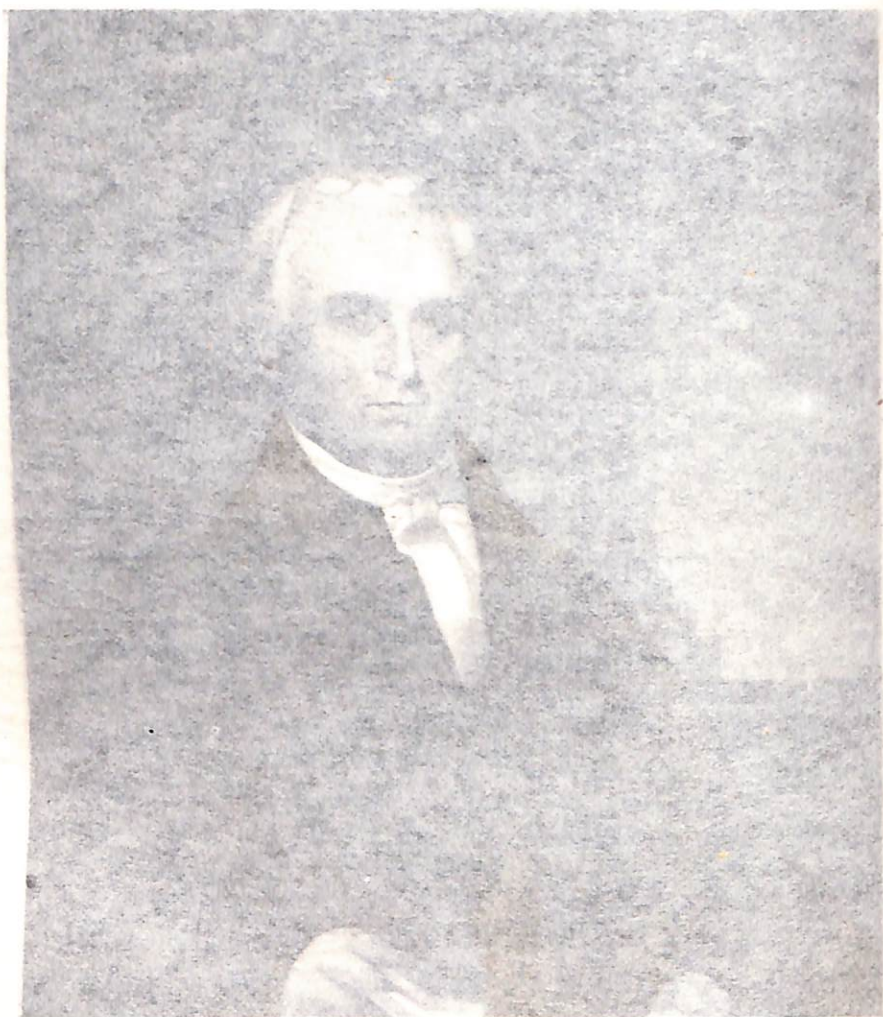
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John Brothhead

GUIDE TO HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 21.

ON THE NATURE OF THOSE THOUGHTS WHICH COME FROM GOD.

GOD cannot be enthroned in the heart without at the same time securing the supremacy of the intellect. If he is the author of holy feelings, he is also the author of holy thoughts. It is a great and interesting truth, therefore, that the good man's thoughts have a divine origin. To have all our thoughts from God, is undoubtedly one of the highest and latest attainments in Christian experience; but it is an attainment at which all should aim, and which should never be regarded as beyond hope.

It will be the object of this article to explain, in several respects, the nature of the thoughts which come from God.

The first remark, in regard to the thoughts which may properly be ascribed to God as their author, is, that their divine authorship is not necessarily determined by the character of the object, whatever it may be, to which they relate. God, for instance, may be an object of thought; but it does not follow from this, that the thoughts which a person has of God, are always the gift of God, and therefore always good and right. Christ may be the object of thought; but the thoughts which are entertained of him may be far from possess-

ing a divine origin. It is obvious that the envious and cruel thoughts which the Pharisees cherished in relation to him, could not have been from God. Judas Iscariot had many thoughts of Christ; but the holiness of the being to whom they related, did not exempt them from being treacherous and unholy. The Bible is a holy book, containing many good and excellent themes, and is full of truth and moral beauty; but the thoughts which are entertained of it and its sacred topics, are oftentimes exceedingly evil. So that a good object of thought does not necessarily make the thought itself a good one.

2. A second remark is, that right or good thoughts, such as may be ascribed to God as their author, are susceptible of every possible variety. This remark seems naturally to follow from what has already been said. As the divine authorship of thoughts, which involves the fact of their character, does not depend upon their objects, it follows that the thoughts which are from God are not limited to any particular class of objects, but are thoughts upon all matters and things, prudential as well as moral, of earth as well as heaven, which can possibly be the subjects of thought. The thoughts, therefore, which God gives, are not necessarily thoughts of *himself*, nor of Christ, nor of the Holy Ghost, nor of heaven, nor of any particular person or theme mentioned in the Bible, however interesting or sacred they may be supposed to be. It is God's prerogative and delight to originate and direct a man's thoughts in affairs of every day's concern, in the practice of his particular trade or calling, in the matter of his farm and his merchandize, as well as in other things. As there is no object of thought in the whole universe which makes the thought itself either good or evil, so the principle of thought, subject only to a divine guidance, is left free to range every where, and to select and to delight itself in every thing which can be thought of.

3. With these negative remarks, that the divine authorship of thoughts does not depend upon the objects to which they relate, and also that it is not limited to any particular class of objects, we proceed to say, affirmatively, that the thoughts which are from God, just so far as they have a divine origin, are characterized, in the first place, by the fact of a *quiet and natural development* — so much so, that they may be said to come of themselves, in distinction from being laboriously sought after — a *gift*, rather than an acquisition. This seems to be implied in the fact that God is their author.

In making the remark, however, that such thoughts are a gift, in other words, that they arise naturally and necessarily under the quiet arrangements which God has made, in distinction from being laboriously acquired by self-originated efforts, we do not mean to exclude the fact of mental operation. There are various kinds of mental operation. The remark just made is not designed to exclude that sort of operation which acts in harmony with God; but only that unbelieving operation, which makes undue haste — which, in being corrupted by worldly and selfish cares, runs before it is sent. The language of Scripture is, “Be careful for nothing.” It is the *careful* man, that is to say, the man troubled about his affairs, continually saying, “What shall I eat,” or “what shall I drink,” constantly laying plans in his own strength, *who thinks his own thoughts*. He is afraid to wait for the thought which is *given*. He is too impatient to delay for those developments of the truth which will certainly come in that appropriate time which God has appointed. In his unbelief, God seems to be too slow for him. It was not thus with the Apostle. “We have received,” he says, “not the spirit which is of the world, but the spirit which is of God, that we might know the things *that are freely given to us of God*; which things also we speak, not in the words which man’s wisdom teacheth, but which the Holy Ghost teacheth.” — 1 Cor., 2: 12, 13. In a very remarkable passage, which is worthy of the most serious consideration, the blessed Saviour himself says, “And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak, for it shall *be given you* in that same hour what ye shall speak. For it is not ye that speak, but the *Spirit of your Father which speaketh in you*.”

4. The thoughts which are from God, are characterized, in the second place, by always proceeding from a holy heart. God becomes the God of the intellect by first becoming the God of the heart. He forms a connection with man’s thoughts by means of the golden link of holy affections. “The thoughts of the *righteous*,” that is to say, of the man of a right heart, “are right.” — Prov. 12: 15. “Out of the abundance of the *heart*,” says the Saviour, “the mouth speaketh.” Thoughts have a moral character, and are sometimes good and sometimes evil. And this morality or immorality always depends upon the state of the heart. We repeat, therefore, that God,

who cannot be the author of any thing morally wrong, becomes the God of the intellect by first becoming the God of the heart. It is there that he meets with those humble and believing dispositions, which authorize him, in consistency with man's moral freedom, to take the direction of man's thoughts. If a man is not conscious of having in himself holy dispositions, he has no good reason for saying or believing that his thoughts are from God. On the contrary, they are evil, and only evil, just so far as the heart is evil.

5. Again, the thoughts which God gives, naturally arising in the mind in accordance with divine arrangements, in distinction from being originated by efforts of self-will, and being pure also by the fact of their filiation from holy affections, are characterized, in the third place, by always being in harmony with existing providences. That is to say, they will be found appropriate to the general intellectual character of the persons, and also to the incidents of time, place, and circumstances.

God being perfect, is always in harmony with himself. His acts are not discordant. If God originates thoughts in a man, he will not make them out of harmony with the man's intellectual character, nor out of harmony with time, place, and situation. The holy man, having his thoughts from God, although he thinks on a great variety of subjects, thinks just what he ought to think. He thinks of eternity or of time, of God or of the creatures of God, of himself or of his neighbor; and he thinks of each in the appropriate time and degree of thinking. And the thoughts which he bestows on what are sometimes called worldly objects, coming as they do from God, are not less acceptable to Him from whom they come, than the apparently but not really more religious thoughts which he has in a place of worship.

The divine operation in the mind will be accordant also with the mind's natural character. Having made the instrument of thought, God will employ it in accordance with the capability he has given it. Some minds are naturally much more inventive and discursive than others; and the divine operation in them will be different from what it is in other minds less discursive and active. God will give them a wider sweep of movement, and will exact greater results, in proportion to their activity and powers.

6. Another characteristic of the thoughts which are from God, is,

that they never wander. It is true, that they often change their objects ; but the fact of a change of object does not necessarily imply an alienation or change of authorship. Varying with the character of the person and with the situations in which he is placed, they diversify themselves very much and attach themselves to a multitude of objects ; but so long as it can be said of them that they come from God, it can also be said that they carry God with them wherever they go. They never wander from God. True to their centre of origin, they bear upon their wings, in their widest and most eccentric flights, the light and love of the divinity. Like the bee, that lights upon flowers of every form and hue, they find the honey of God's presence every where.

This is an important view to persons whose shattered nerves embarrass and weaken their mental action, or whose imaginations, naturally active and vivid, are not perfectly under the control of the will. Whether it be owing to too great strength or too great weakness, God will never condemn them for the direction which their thoughts take, so long as he is allowed to go with them.

7. We conclude this interesting subject with one remark more. God, as the giver of thought, acts as a sovereign. He not only inspires and guides mental action in those who have fully given themselves to him, but he sometimes represses it. A God equally in the light and the darkness, he gives and he withholds, as he thinks best. Nor should this cause us any dissatisfaction. A view of a thing, which gives us only very imperfect knowledge, if it comes from God, is better than perfected knowledge which comes from any other source. It is sometimes well for us to be ignorant, in order that having a sense of our ignorance, we may appreciate more fully the source of true wisdom. The ignorance of the intellect teaches a valuable lesson of humility to the dispositions. Faith also, which is excluded by perfect knowledge, may be taught in the same way. "If any man among you seemeth to be wise in this world," says the Apostle, "let him become a *fool*, that he may be wise." — 1 Cor., 3: 18. "The weapons of our warfare," he says, in another passage, "are not carnal, but mighty *through God*, to the pulling down of strong holds, casting down *imaginings*, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity *every thought* to the obedience of Christ." A. K.

For the Guide to Holiness.

PLEASING GOD.

NO. 2.

THE THREE VOLUMES.

WE cannot begin to please God till we begin to understand him. We want to know what he likes, and what he dislikes — what he requires, and what he prohibits. We cannot be in sympathy with him till we know something of his feelings; we cannot admire him till we know, in part at least, what he is, and what he has done; and we do not love him till we are convinced that he loves us.

This knowledge of God, so important to us, he has condescended to give. It is contained in three volumes — the *Book of Creation*, the *Book of Providence*, and the *Book of Grace* — Three glorious volumes, which we shall never be weary of studying, and from whose bright pages new light will be forever breaking forth. All we know of God is derived from these three sources. Would we know how to please him, we have only to study these books. We shall find them throwing light on each other. The works of creation and providence are a fine commentary on the Bible, and the Bible is a fine commentary on them. Seeing God has condescended to write these three books for us, it must be pleasing to him to have us diligently study them; while the study of them will show us what further we may do to please him.

The first in order, is the *Book of Creation*. We begin to read this volume in infancy, long before we are able to spell out the other two. The knowledge of our Maker may be said to “press through the senses to the soul;” at least, it would do so, were the soul in a healthy state. The natural and very early enquiry of the child is, “Who made all these things?” If he were not absorbed with self, it would be equally natural and easy for him to admire and love the Maker; every thing would speak to his childish heart of God. He would find God in his works, before he was old enough to find him in his word.

How glorious is the volume of creation! How much it unfolds of the mind and heart of the great Author! It appears to me, that

what we call "the natural sciences," should be approached and looked into with reverence — a reverence scarcely less than that with which we approach the Bible. Every plant, shell, and mineral is written all over with words of love. But how is it that so few can read these words? Because they are written in *sympathetic ink*. To the heart in sympathy with God, how natural it is, to read and ponder—to love and adore! Here is a pleasure that will never end. Think of the worlds which fill infinite space! May we not suppose that they are all different from one another, and that each will afford a separate and delightful study? An inexhaustible fertility of invention in the Creator offers to us an inexhaustible source of pleasure. The acquisition of knowledge is one of our greatest enjoyments in the present state, notwithstanding we acquire slowly, and with difficulty, and seem to lose much of that which we have gained. What will it be, then, in that perfect state, where there will be no hindrance, no stopping to rest, no aching eyes, or wearied head—where knowledge will come without toil, and be always fresh in our minds!

The venerable professor at the head of Lane Seminary, in an address to his students, says, "Press on, young gentlemen, you will never get through! We are to feast forever on a banquet of thought—rich, glorious thought!"

Most people study natural science in a cold, technical way, simply to obtain the knowledge, and use or display it, as their disposition may prompt. But those who would please God, do not handle his beautiful works so thoughtlessly. They find

"Books in the running brooks, tongues in the trees,
Sermons in stones, and good in every thing."

As they look at a plant, or an animal, they say to themselves, "This is my Father's work, and he will be pleased to have me take notice of the skill and kindness displayed in it." While thus engaged in studying the nice adaptation of means to ends, and looking into the philosophy of things, they have the satisfaction of "thinking God's thoughts after him."

Next comes the *Book of Providence*. What a volume is this! What a revelation of the wisdom and love of God! It is the oldest book in the universe. The mind goes back—back—and labors to reach the period when it was written—but in vain! It was long,

long before the book of creation — it has always been written! To us it is opened a page at a time — full of meaning, full of interest, because written, every line of it, by the finger of God. How shall we study this book in such a way as to please its Author? By yielding our entire assent to every thing contained in it, and laying our hearts open to its instructions.

Suppose a dear friend, who was far away, should send us a book he had himself written, asking us to read a page daily. With how much pleasure should we do this! It would seem like hearing from that friend every day. So to those who love God, that daily page in the Book of Providence seems like having a letter from him every day. How often is the soul of the Christian thrilled with joy, or melted in tenderness, as he receives these silent missives! “Thank thee, dear Father!” is often in his heart and on his lips, for little indulgences and pleasant occurrences, which others take as “things of course.” How much he gains! How much they lose! There is something very sweet and wonderful in this daily and hourly intercourse with God. It brings him so near! And it keeps him near. We feel that he does indeed “compass our path and our lying down,” — that he does indeed “beset us behind and before, and lay his hand upon us.” It is interesting to observe, how admirably the circumstances and incidents of life are arranged; how the most important events grow out of the seemingly unimportant; how one thing is linked in with another. The occurrences of a day, or a week, often remind me of a beautiful piece of Mosaic work.

Those who read with attention their page in the Book of Providence every day, will advance rapidly in the knowledge of God. They will also find it very profitable often to go over what they have read. The sad chapters and the pleasant ones may be better understood when looked at in their connection; and when we have reached the last page, with what satisfaction shall we review the whole! It is a book which we shall love to read over and over, and perhaps, too, the angels will desire to look into it.

But the best of all is the *Book of Grace*—the BIBLE. Here God more fully reveals himself, and here we find an explanation of some things in the other two volumes, hard to be understood. Here we see God, not only as a Creator and Protector, but as a Redeemer. What a condescension in him to write this book for us! What trea-

sures of wisdom and consolation are contained in it! Who can estimate the comfort it has afforded to his children! How many darkened minds it has illumined,—how it has cheered the path of life, and lighted up the valley of the shadow of death! Like the other two volumes, the interest and value of this book to us, depend on our knowing how to read it. Some read it carelessly, without trying to understand it; some, who try to understand it, do not love it; and some who love it, are slow to meet its requirements, and afraid to accept its consolations.

It seems to me, that the Bible is looked upon too exclusively as a code of laws. Did not the gracious Author rather intend it as an exhibition of his feelings towards us? His love is shining out on every page. The grand object of the Bible, from Genesis to Revelation, is evidently to convince mankind that the great and holy God, whom they have so sinned against, still loves them. He knew it would be difficult for us to believe this, and he reiterates it again and again. History, Biography, Parable, and all the sweetest images in nature, are put in requisition to convey the idea, and convince us of the fact. Doctrines, precepts, promises, all bear the same impress. The doctrines unfold to us a God of love; the precepts are but an expansion of the law of love, and the promises—O how full of tenderness and care! No one could read the Bible and not love God, and not believe, most fully and sweetly, that God loved him, if there were not a veil on his heart, by reason of sin. A stronger expression of love could not be given, and perhaps in nothing is the stupifying and blinding effect of sin more apparent than in the indifferent and unbelieving manner in which this wonderful book is read.

In order to read the Bible in such a way as will please its great Author, we ought to enter into his design, and above all, *believe every word he says*. We should go to it in simplicity of spirit, saying,—“Speak, Lord, for thy servant heareth!” It will be pleasing to him that we should go, throwing aside all pre-conceived opinions, sincerely desirous to know what he is, how he feels towards us, what he requires, and what he promises. It is pleasing to him that we should ask continually, the enlightening and quickening influences of the Holy Spirit; without which, owing to the deadness of our hearts, the Bible will be to us but a dead letter. Moreover, it is a settled thing, that if we would understand the Word, we must have a hearty deter-

mination to obey it. "If any man will do his will, he shall know of the doctrine." Those who read in a caviling spirit, and those who read in the spirit of obedience, we should expect would come to results entirely dissimilar.

With what different eyes do people look upon the Bible! The awakened sinner regards it only as a book which condemns every act of his life, and threatens him with eternal punishment. The believer, in whose heart the work of grace has made but little progress, looks upon the Bible as he does upon its Author, with a strange mingling of love and fear. It requires more of him than he knows how to perform. He studies the precepts, rather than the promises. Trembling at the foot of Sinai, he exclaims, "Thy commandment is exceedingly broad!" But he does not perceive, that "the promise is as broad as the command." To the Christian who has entered into the rest of faith, how precious is this book! To him, love, love, nothing but love, shines out from every page! How does the indwelling Spirit open its hidden meaning, from day to day! It seems to him, as it certainly is, an inexhaustible treasury of heavenly wisdom; and he rejoices in the thought, that its sacred truths are to be his study for ever.

Such is the character of the three volumes which unfold to us the attributes of God. They are ever open for our inspection. It will be pleasing to their glorious Author that we should study them faithfully, and in studying them there is great reward. None but those who have learnt to see God in all his works, know how to appreciate the beauties of nature. None but those who cordially acknowledge that the providence of God regulates every thing, great and small, can understand the solid basis for comfort which is afforded by this belief. "They who watch for providences, will never want a providence to watch." It is surprising how many little tokens are received every day *by those who are looking for them*. "Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord." None but those who read the Bible as they would a letter from a dear friend, know how rich it is in thought, and how it speaks to the heart.

Let us study these three beautiful books, with the Holy Spirit for the commentator; thus may we hope to grow in the knowledge of the Lord, through his works, his ways, and his word, and to have continually the same testimony which Enoch had.

S. J.

For the Guide to Holiness.

“WHEN HE SUFFERED, HE THREATENED NOT.”

BROTHER KING : — There is no feature in the image of our adorable Saviour that is so affecting to my own heart, as that seen in this passage, “Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously.” It is very affecting to see a human being, merely, suffering wrongs from a fellow being patiently and silently. We cannot stand or sit by, without doing something to defend the sufferer; and the more nearly insupportable are our emotions, when he himself does not even intimate that he has a right or power of defence, when we know he has both, and that on the most righteous grounds.

But to see the Son of God — him, who, with the Father, made the very world in which he is now suffering abuse — to hear him charged with all manner of evil, and contradicted in all possible ways, and seeing and hearing at the same time that he makes no vindication of himself — says nothing to show his power over his puny enemies — utters no threatening of the final blow of justice which he will let fall upon their heads — but meekly commits himself to Him that judgeth righteously; to see this picture, this reality, is enough to make one dumb with mingled emotions.

We can see that Jesus, who had never sinned, and to whom all power was given, might have defended himself, and threatened judgments upon his enemies, without any violation, even in appearance, of the holiness of his character. But can we not get a glimpse of his wisdom here? Did he not see that minds acting under the motives that his enemies were acting from, would not be convinced by words? And those that stood by, had sufficient and better evidence of his character, than a verbal defence could give. And as for the time for pronouncing judgment, and laying open before them what was in their own hearts, he did this when some law of his Father's kingdom was being trampled upon, and not when himself personally was attacked. “But he committed himself to him that judgeth righteously.” Oh! does it not seem like a suffering, heart-burdened man that does this? The tongues of unrighteous judges were speak-

ing on every side of the majestic sufferer, and he looked *upward*, and nowhere else, for unerring righteous judgment.

In this particular, the followers of Jesus are expected to imitate him as closely as in any other, if not more so. They expect it of themselves—the world expect it of them; and the more closely do they look for it, because they know that it is not in nature to bear injuries, without a return of some kind; if Christians are better than themselves, they wish to see it. Not to return evil for evil is one of the first principles of Christian science, and yet to be able to practice upon this perfectly, is a high attainment. In no manner to speak disparagingly of another, *because* he has done so of us, this would enjoin. To show a person his faults, *because* he has unfeelingly shown us ours, or accused us falsely,—this would not allow. There are cases where we can speak with disapproval of persons' conduct,—the same persons that have injured us, and yet not do it *because* they have injured us, but because of the disposition they have exhibited. There are cases where we must do this if we speak at all of them; and yet we should examine our feelings and see if we should feel and say the same, if the injury were done to another instead of ourselves. I see my own safety on this point teaches me to speak as little as possible of those who seem to be unfriendly to me. If we have the mind of Jesus, we shall see that there is a more sure and exalted source for appeal and defence, than any we can find by taking our enemies into our own care.

He, the blessed Jesus, left his enemies to be settled with at another time, while he committed *himself* to Him that judgeth righteously. And did not his appeal to his Father's righteous judgment move every heart that could be moved by any righteous appeal? And did any heart that remained sealed up in its own bitter prejudice through such a scene as this, ever relent afterward? Can the followers of the meek Lamb of God expect to be successful in resisting evil, by other means, if they fail in the means which their Master used?

May, 1849.

A STUDENT.

Prayer is this—to look into the Bible and see what God has promised; to look into our hearts and ask ourselves what we want, and then, for Christ's sake, ask and expect the promise to be fulfilled.—*Anon.*

For the Guide to Holiness.

QUIETNESS OF SPIRIT REFLECTED IN THE LIFE.

When from the heart its ills are driven,
And God restor'd, resumes control,
The outward life becomes a heaven,
As bright as that within the soul.

Where once was pride and stern disdain,
And acts confessing fierce desire;
The eye, that closest looks, in vain
Shall seek the trace of nature's fire.

No flame of earth, no passion now,
Has left its scorching mark behind;
But lip, and cheek, and radiant brow,
Reflect the brightness of the mind.

For where should be the signs of sin,
When sin itself has left the breast;
When God alone is Lord within,
And perfect faith gives perfect rest.

U.

For the Guide to Holiness.

EXPERIENCE OF A BABE IN CHRIST WHILE ENDEAVORING TO LEAVE THE PRINCIPLES OF THE DOCTRINE OF CHRIST FOR THE PURPOSE OF GOING ON UNTO PERFECTION.

Tuesday, Sept. 7, 1841.—This day have resolved, as I have often previously done, daily to record the goodness of my crucified and risen Lord. It must be a delightful work, as it is often carried out, by those who are transformed into the image of Christ, who have indeed “put off the old man with his deeds.” It is a subject that I have dwelt much upon, and I am persuaded that a diary, well attended to, by a Christian, may be one of the greatest sources of pleasure, and one of the most efficient means of calling forth his gratitude in strains of praise and thanksgiving to his constant and

Almighty benefactor. Many other reflections arise, at the commencement of this enterprise, among which is this: Shall this, which I purpose to continue, be to me a witness of constant growth in grace and in the knowledge of our Lord and Saviour Jesus Christ, or shall it be interspersed with repeated avowals of the departure of the Holy Spirit, and thus become a mere depository of the effects of wandering from the great shepherd of souls, and of tracing the broad road that leads to death? Most gracious God! grant that the former may ever be evinced, and ever keep me in the narrow way that leads to life eternal—that I may at last be found with that happy number, who, having strove to enter into thy kingdom, have proved themselves, through the exhaustless riches of thy grace, to “be able.”

Sept. 8.—Nothing new has occurred to-day relative to worldly matters. This eve, have been to see Mrs. S——, and expressed to her as to a dear sister in the Lord, my want of humility, my attachment to the world in its forms and fashions, my love for its honors, and of my desire to be esteemed by the great and rich, or rather, a secret pang occasioned by the reflection that I am not of that number whom the world call great. This I know to be the temptation of Satan. Lord help me to come up to thy help against the mighty, and ever enable me to resist the “hosts of sin” which would draw me away from thee. Teach me the measure of my days, that I may know how frail I am, and apply my heart unto wisdom.

“’T is not the whole of life, to live,
Nor all of death, to die.”

Oh, increase my faith! Grant me the influences of thy Holy Spirit. Impress me with thy greatness and love towards me, so that I may in contemplation of it lay my hand upon my mouth and my mouth in the dust, and in great sincerity cry, “God be merciful to me a sinner!”

Sept. 10.—This has been a day of peculiar privilege, inasmuch as I have enjoyed sweet communion with God. I have been mourning the absence of my God for some time past. I have grieved him by setting my affections on things on the earth, and I have hardly known how to regain his favor. But I have made it a subject of prayer, and I trust that he has answered me, and is now lifting upon me the light of his countenance. “Delight thyself in the Lord, and

he shall give thee the desire of thy heart." This is to me a newly discovered promise. O glorious benefactor, how easy are thy precepts to perform! Grant that the sincere expression of my heart may ever be as it now is. Bless the Lord, O my soul! and all that is within me bless his holy name. Thou art indeed the bread of life; evermore give me this bread.

Sept. 11. — This has been to me a day of worldly attractions, and consequently, I have not as earnestly as usual sought the influences of God's Holy Spirit. Still I have felt that God's eye was upon me and watching over me to preserve my feet from falling; and so it is. What good or what preservation does he withhold from those who put their trust in him! Truly, he leadeth them by "still waters" and causeth them "to lie down in green pastures." His "rod and his staff" also, are ever at hand to comfort them. "The Lord is my Shepherd, I shall not want."

12. — O that I were as in months past! O how strangely have I wandered from the Shepherd and Bishop of my soul! How often do I take the attitude of a suppliant when I worship not in spirit! How little do I seek instruction from my "Great Teacher," and how faintly do I aspire after his fulness! But I will in all my sins strive to exercise faith in the all-atoning blood, and plunge yet again in the fountain opened for sin and all uncleanness.

15. — "Happy songsters!" Ye who bow continually before your Maker, and cry, Holy, holy, holy.

"When shall I your chorus join?"

O most merciful Father! Man's divine God! Teach me so to number my days, that I may apply my heart unto wisdom, and fully prepare myself for that rest which remains for thy people. I hear much enjoyment expressed in worldly pursuits by those around me. It grieves me much, and I often find myself ready to exclaim in their presence,

"Cleave to the earth, ye sordid worms,
Contented lick your native dust;
But God shall fight with all his storms
Against the idol of your trust."

I hope I am not uncharitable; but I do desire to be wholly wedded to Christ, and entirely divorced from this vain world. Yes, dear Saviour,

"Thine entirely,
Through eternal ages thine."

17. — O delightful hours! How sweet the “moments rich in blessing” which I have this day enjoyed in fellowship with the Father! I have been lifted up above the world, and enabled to realize that earth hath no treasures worthy to be compared with the excellency of the knowledge of Christ. I have heard a Christian say, that he considered a “constant, abiding, and full hope in Christ, one of the most difficult attainments in the world.” And is it thus? It is. Why so? Because we are ever on the alert to widen the “strait and narrow way,” and striving, in that, to follow closely the meanderings of the adverse road. O my heavenly Parent! let me never make the attempt to serve thee and mammon; but may the very *narrowness* of the path which thou hast marked out, be to me my utmost delight, so that when thou shalt come in thy glory, I may be found such an one as thou wilt own and bless, and to whom the dear Redeemer will say, “Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.”

21. — I am still journeying towards the New Jerusalem. Time is still “winging me away to my eternal home.” O that I might have a deeper and still deeper sense of the importance of improving the present moment. Truly, time waiteth for no man. To-day have been rendering thanks to my heavenly Father for his “law,” which is so “perfect” as to convert the soul. I have had sore trials of a temporal nature, which would, in by-gone days, have driven me to despair; but blessed be the name of the Lord, I have been enabled to look to him, and with Abraham of old, exclaim, *Jehovah jireh*. Yea, though I have but a morsel of bread to eat, before I die I will (his grace assisting me,) exclaim, “Even so, Father, for it hath seemed good in thy sight.” “Though he slay me, yet will I trust in him.”

24. — Alas! alas! how vain are all my exertions to attain unto holiness, except the Father draw me! I have long been striving to regain that sweet communion with the Father of my spirit, which I enjoyed when “first I felt the Saviour’s pardoning blood.” I sometimes feel that God is about to lift upon me the light of his countenance, but ere the day fairly breaks upon my soul, the mists arise, and soon condensing into clouds, the glorious sun is obscured from my view. Oh, why is this! Christians, is it so with *you*? Or am I at last to be found of that number to whom Jehovah will say, “I

never knew you?" Shall *I* fail of making my calling and election sure? O my God, my God, be thou merciful to me a sinner! Do thou humble me. Do thou grant that I may abhor myself in dust and ashes. O this vile heart! This adamant rock! Cleanse thou it. Melt in thy compassion. Show me the weakness of my strength, the foolishness of my wisdom. I am poor and needy, weak and simple, passive and indifferent to my eternal interests. I plead thy perfect righteousness. Keep me from evil, deliver me from temptation, for thine alone is the power and the glory.

Oct. 7. — O for a closer walk with God! O for that richest of all treasures — the Spirit of Christ! God be merciful to me a sinner, is the most appropriate language which my stammering tongue can express. I am all sinfulness, all unworthiness; and of all beings, the most unworthy to enter my Father's house. Unbelief, envy, jealousy, pride, trifling, foolish jesting, forgetfulness of my high avocation, insensibility to the sufferings of the Saviour, undervalue of the blessed gospel which brought me from nature's darkness into marvellous light, are but the threshold of my besetting sins. O for that faith which shall enable me to look wholly to Jesus for pardon and reconciliation through his blood! O Lord, condescend to hear my weak cries for help. In the days of thy flesh, blessed Redeemer, thou wert accustomed to make all who came to thee "perfectly whole" of whatsoever disease they had. Make *me* perfectly whole of the worst of all diseases.

9. — "What shall I do to be saved?" is the earnest inquiry of my soul this evening. O, to be wholly the Lord's! I am not my own; I possess nothing. O for humility, for grace, to save me from the roaring lion! My soul panteth after thee, O my God! Suffer me to come unto thee as I should come, and turn me not empty away. Help, Lord, or I perish. Save me from the snares of the devil. Arise, O thou mighty One! and bruise Satan under thy feet. Own and accept thou me, for I cannot let thee go until thou hast blessed me.

11. — I can scarcely realize that I wrote the last few lines but the day before yesterday, when I turn my eyes within, and view the state of apathy which has so soon overtaken me. O my heavenly Father! truly, by grace and by grace alone, are we saved.

"Oh, to grace how great a debtor
Daily I'm constrained to be."

Oh, I sincerely desire to be fully wedded to Christ, that I may live in him and dwell with him, and he in me. Oh, who, who shall deliver me from the body of this death! Lord, thou canst do it. Let me be greatly humbled before thee. "Infinitely low" let me lie at thy feet. Teach me to pray as I ought, and let me live the life of the righteous.

"Then when I'm to die,
Receive me, I'll cry,
For Jesus hath loved me,
I cannot tell why."

20. — What can I do to be saved? Oh, I am losing ground every moment! Where shall I land? is now the all-important question. O my Father! grant me thy support. Suffer me not to slip and fall away from thee entirely. Hast thou brought me thus far to put me to shame? Grant me an overwhelming sense of my transgressions against thee, a sense of my extreme unworthiness before thee, and a true and living faith in thee; even that faith which works by love. O that thy *holy word* might be the delight of my soul! At all times and in all places, be quick and powerful, yea, sharper than a two-edged sword, even as it is the power of God unto salvation to every one that believeth. Lord, I do believe; help thou my unbelief.

24. — O that my head were waters and my eyes a fountain of tears! Then would I unceasingly weep and cry for the pardon of my multiplied transgressions against my heavenly Father.

"But melting strains can never move
This vile unfeeling heart of mine."

O to be humbled in view of my deep sinfulness, that I might be irresistibly led to the "rock that is higher than I." Lord, save me or I perish.

25. — My soul is exceeding sorrowful. Hitherto, subsequent to first love, I have not ventured to set my mark lower than the character of my blessed Redeemer. But alas! I seem to have been receding and re-receding, until I am almost persuaded to believe that the way to get to heaven, is, to settle down like most worldly professors, without any exertions to attain to a higher degree of perfection than naturally comes in one's way. "*Perfection*," I am constantly told, "should be aimed at, but with no expectation of attaining it." How could I do this? Always asking my Saviour to cleanse my

heart from sin, with a perfect assurance that he never will do it! How discouraging. O my Heavenly Father, be thou my teacher, and forbid that I should be content with less than an *abundant* entrance into thy kingdom. Permit me still to hunger and thirst, and watch and pray, and continually feel the burden of my iniquities, until I am filled with that righteousness which shall enable me always to live with an eye single to thy glory; and

"All my conversation proves
My heart to be sincere."

29. — Bless the Lord, O my soul! Shout O earth! Cry aloud, O ye sons of men, for the Lord God Omnipotent reigneth! Truly he is able to save to the uttermost, all that come unto him. Lord I come, I come; I give myself to thee. I make a full surrender. Accept me, and "take me unto thee on high, where winter and clouds are no more."

Nov. 12. — Did I ask thee to take me unto thee on high? Now, I see 'tis needful for me to tarry in the flesh. That my soul has been renewed in spiritual strength, and that I have made essential progress in divine life, since I offered that request I doubt not. Still I am that unworthy being—that unholy creature, prone to wander from the Lord who bought me. O thou Most High, condescend to lend me thine aid, that I may be made whole.

Dec. 12. — One month has elapsed since I last wrote; but I trust that I have not been standing idle. Still the Holy Spirit deigns to hover over me, and to say, "Go up higher." Gladly I hear the voice, and gladly *would* I go up higher. Gladly would I leave every idol I have known, even the *dearest*, and follow on to know and serve the Lord. "O for a *closer* walk with God!" O that the Comforter could at this moment find a fit temple in my breast! But, say they, "patience is requisite." Lord grant me in mercy a patient looking-for, and hastening unto thy coming in my soul. O my dear Father in heaven, forbid that I should, by unbelief, fail of entering into the promised land. Help thou my unbelief.

13. — To-day, have again and again been up to the courts of the Lord's house. Have realized that a day in his courts is better than a thousand. Still my evil thoughts, my vain desires, my unholy aspirations, my proneness to draw nigh to God with my lips, while my heart was far from him, have loudly admonished me, of the abso-

lute necessity of putting on the whole armor. "Thou wilt keep him in perfect peace whose mind is stayed on thee." Let *me* stay myself on thee.

For the Guide to Holiness.

"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and with all thy strength."—JESUS. *Mark 12: 30.*

What's perfect love? It is a "*heart*"
All purified from guilty stains;
The God of love fills every part,
And there, unrivalled, sweetly reigns.

It is the "*soul*," supplied by God,
And satisfied with perfect rest;
Submissive to the chastening rod;
With perfect patience ever blest.

It is the "*mind*," with knowledge filled
Of self, and Christ, and truthful word;
In heavenly wisdom deeply skilled,
With power to wield the Spirit's sword.

It is the "*strength*," with vigor given
To Christ's own work, and will, and ways;
To run the humble way to heaven,
And sing and shout his glorious praise.

In perfect love "we dwell in God,
And God in us," with peace and power;
We walk the way our Saviour trod,
In sweet communion every hour.

How shall we, then, this gift obtain?
This wondrous blessing now secure?
"*Faith, mighty faith*" in Jesus slain,
Shall make to us the promise sure.

Oh, may our souls its *fulness* know!
To us a hallowed fountain prove!
The peaceful stream perpetual flow,
And all around us share our love.

On high, in realms of joyous light,
We'll dwell when life's great work is o'er;
We'll share love's bliss in glory bright,
With *perfect* ones for ever more.

G. W. S.

A GLANCE AT HEAVEN.

MR. EDITOR:—Being weary, in consequence of the labor and anxiety of life, I have chosen for a solace, to wander into the field at eventide, like Isaac of old, to meditate; and all at once, as quick as thought, I find my mind transported from this world of disappointment, sorrow, sickness, pain and death, to a land of living verdure and captivating delights, in the midst of a shoreless sea of bliss, surrounded by myriads of objects of admiration and wonder, where the inhabitants enjoy perpetual health and eternal youth.

The reigning joy of that heavenly land is, that Jehovah keeps his royal court in person. There his dwelling place is enriched with the richest profusion of his love. There his saints rejoice to behold the adorable displays of his perfection, the manifestations of his goodness, and the outletings of his love. There the intercourse between him and his redeemed ones carries him to the utmost extent of communicable glory. The buildings that are there, are the palaces of the great King, in which are the mansions referred to, John 14: 2, by the Son of God, while a missionary on the earth. These mansions are magnificent, founded in grace and furnished with glory. Age shall never enter there, and nothing shall decay. What a beautiful city is the new Jerusalem! its gates are all gloriously set in pearls, and there the attributes of God blaze divinely bright. There, also, is our Emanuel, fitting up mansions for his forthcoming saints. The trophies of eternal victory already there, bow at his feet. He is our elder brother, our near kinsman; from this relation our grandeur springs, our being connected with the high and honorable family of heaven. A great blessing indeed, to be a brother to the Son of God, and hear him to us, in that capacity, declare his Father's name. We shall see him, and be like him, and then we shall be eternally happy.

O happy land of God, where the rivers of pleasure overflow their banks for ever! O rapture, O ecstatic joys, O everlasting heaven! Thy joys are too great for our mortal frames; none but glorified bodies can bear the transports of thine eternal day. There the general assembly of the saints will be on the holy Mount Zion, to dwell for ever in the royal pavilion of glory, and have most intimate communion with the king eternal. What rapturous notes will then sound

through the sweet groves of bliss. All heaven will be melody—angels will accent the song. There we shall drink at Life's immortalizing stream, and draw water out of the wells of salvation. There we shall have life beyond the reach of death, health secured from sickness, and pleasure without pain. Our bodies will be immortal, our souls immaculate, our senses sanctified, our faculties enlarged, and our whole soul filled with divinity.—*Northern Ch. Advocate.*

THE SHORT CANDLE.

As I sat in my chamber, I saw a little girl working by the light of a candle. It was burnt down almost to the socket. I perceived that she plied her needle very fast, and at length I overheard her saying to herself, "I must be very industrious, for this is the only candle I have, and it is almost gone."

What a moral there is, thought I, in the words of this child! Surely I may learn wisdom from it. Life is but a short candle. It is almost gone and I have no other. How earnestly engaged should I then be in every duty of life! While I have the light of life, how careful should I be to perform everything enjoined by my Heavenly Master!

I ought to be in haste to work out my own salvation with fear and trembling, knowing that when this light is extinguished, there is no other allowed to mortals for preparation.

I ought to be alive to the immortal interests of my fellow-creatures, working while it is called to-day, striving to bring sinners to the Lord Jesus Christ; for my brief candle is soon to go out, and there can be no conversion of sinners in another world.

I ought to be unceasingly active in every act of benevolence, making as many happy as I can, relieving the miserable, and doing good to all within my reach; for this light is soon to be put out, and in the other world the miserable and suffering will be beyond my reach.

I ought to use every talent for the glory of God and the kingdom of Christ, working the works of Him that sent me, while it is day, because the night cometh in which no man can work.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave whither thou goest."—Eccles. ix. 10.—*Children's Friend.*

From the Southern Christian Advocate.

A BALM FOR THE BROKEN HEART.

BY MRS. S. F. MORGAN.

"He healeth the broken in heart and bindeth up their wounds."

Balm for the broken heart,
Balm for the wounded mind,
Not balm devised by human art,
By human skill combined.

On Calv'ry's blood-stained top,
From Jesus' wounds distill'd,
It flowed in many a crimson drop,
With healing virtue fill'd.

The sharpest, keenest smart,
The mind's most festering sore,
This balsam for the broken heart
Possesseth power to cure.

Cast upon sorrow's stream,
It dryeth every tear,
Or turneth to a rainbow gleam,
With new-born hopes to cheer.

To souls oppress'd with sin,
And yearning for release,
Applied, it hath the power to win
Strength, purity, and peace.

Balm for the broken heart,
Balm for the wounded mind,
Not balm devised by human art,
By human skill combined.

THAT care and diligence wherewith we ought to attend to our concerns, must never be confounded with anxiety and solicitude. The angels are careful for our salvation, yet never get agitated; care and diligence naturally result from their charity, whereas solicitude and anxiety are utterly incompatible with their felicity.

SLEEP IN JESUS.

How soft a name is given to the Christian's death, and how lovely a notion of their present state! "They sleep in Jesus."

"They sleep." Why do you mourn as if they were extinct—as if they were annihilated and utterly lost?

"But they are lost to me!"

Not forever; not for a very long time. "Yet a little while, and he that shall come, will come, and will not tarry." When they were alive, sleep and absence separated your relation for a great part of the time.

"But I knew then they would awake from sleep, and return from absence, but not now."

And do you not now believe that they will awake from sleep, and return from absence?

They that are asleep in Jesus are as truly alive as you, and in a thousand times more excellent sense, and to more excellent purpose.

THE EXERCISES OF RELIGION.

THE life of a religious man ought not only so to abound with holiness as that the frame of his spirit may be at least equal to his outward behavior, but there ought to be much more holiness within than is discernible without; because God, who searcheth the heart, is our inspector and judge, whom it is our duty infinitely to reverence. We ought every day to renew our holy resolutions, and excite ourselves to more animated fervor, as if it were the first day of our conversion; and to say—"Assist me, O Lord God, in my resolution to devote myself to thy holy service; and grant, that this day I may begin to walk perfectly, because all that I have done hitherto is nothing."

The good resolutions of the righteous depend not upon their own wisdom and ability, but upon the grace of God, in which they perpetually confide, whatever be their attempts; for they know, that "though the heart of man deviseth his way," yet the Lord ordereth the event; and that "it is not in man that walketh, to direct his steps."—*A' Kempis.*

GUIDE

TO

HOLINESS.

For the Guide to Holiness.

THOUGHTS ON HOLINESS.

NO. 22.

OF THE MANIFESTATIONS OF LOVE IN THE FORM OF SYMPATHY.

THE term SYMPATHY, which in its origin is derived from the Greek language, expresses literally and strictly, *harmony, or union of feeling*. There must, therefore, be two or more persons, who are the subjects of this united or common feeling. There must, also, be some common object, in reference to which this united feeling is exercised. Accordingly, the sympathetic man is one who harmonizes in feeling, on the appropriate occasions of sympathy, with the feelings and situation of those around him.

2. The basis of sympathy, is *love*. Love is the essence, of which sympathy is one of the modifications or forms. It is the nature of pure or holy love, not only to seek the good of others, but, harmonizing with the peculiarities of their situation, to rejoice in their joys and to grieve in their sorrows. If we truly love others, it will be a necessary result, that we shall take an interest in every thing which concerns them. Love, taking this form, is sympathy.

3. We will endeavor to give some illustrations of this interesting state of mind. A truly pious person, one in whom the principle of holy love predominates, is a member of a family. It does not

make any difference, in relation to the subject under consideration, whether he is a member by the ties of relationship, or a member by mere residence. One of the members of the family is severely afflicted with sickness. The occurrence of this affliction furnishes the occasion, on which the principle of holy love, moved by its own law of action, assumes the form of sympathy. The person, who, as the resident of the family, being such as we have described him to be, cannot witness such an affliction without "weeping with him who weeps." His sympathy, in the existing state of his mind, is a sort of necessity to him. It is possible that it may not present the same aspect with the sympathy of unsanctified nature, which is often agitated by fear, and perverted by selfishness. But always necessary and certain in its existence, it will be of that tender, judicious, and permanent character, which will be the most useful, besides being the most heavenly.

4. We will suppose, again, not that the persons around us are sick, but that they have been deprived of the means of knowledge, and are exceedingly ignorant. They are excluded from science and literature, even in their simplest forms. The Bible, with its precious consolations, is a sealed book to them. It is impossible that they should experience such deprivations without being afflicted; and it is impossible that holy persons, filled with the love of God and man, should be acquainted with their situation, without sympathy. That is to say, under the impulse of love, they suffer with those afflicted ones at the same time that they desire to relieve their sufferings—the term sympathy, expressing, in this case, the combined feeling of sorrow for their want, and of benevolent desire for its alleviation.

5. The principle of sympathy, as it exists in a holy mind, is not limited in its exercise to occasions furnished by men's physical sufferings, or by their spiritual wants. In things which are not directly of a religious character, but have certain prudential relations and issues, and are thought by the men of the world to be important to them, we are at liberty to harmonize in feeling and action, so far as can be done consistently with the claims of religion. This results, in part, from the peculiarities of our position. While a renovated heart, on the one hand, allies us with angels, a weak and dying body, on the other, allies us with the toils and wants of humanity. And we still have a bond of union in many things connected with our

position, however different we may be in character. So that there may be occasions, on which the most devoted Christian may as truly sympathize with his neighbors in building a bridge or a road, or in some other work connected with the ordinary wants of men, as in building a church.

6. The principle of holy sympathy is very important, considered as constituting a medium of communication and a bond of union between hearts which have experienced the highest degrees of love and those which are only partly sanctified. In a holy heart, to a considerable extent, at least, faith takes the place of desire; and consequently, as a general thing, praise will predominate over supplication. A holy heart is a heart *jubilant*; a heart "always rejoicing." But when the holy person comes into the company of those who are in a lower degree of experience — who have much darkness mingled with their light, and much sorrow mingled with their joy — the principle of holy sympathy alters his position, and leads him to unite his supplications with theirs. He goes down from "the mount of transfiguration" into the deep and dark valley; and under the impulse of love, which is now changed into sympathy, he seeks, with wrestling and tears, to deliver his brethren.

7. Holy sympathy, in distinction from mere natural sympathy, is *discriminating*. That is to say, it is restricted and modified, so far as it relates to man, by the operation of the still higher form of the same principle, which may be described as *sympathy with God*. Holy sympathy, in being the offspring of holy love, is not like that weak sympathy generated from the natural heart, which modifies kindness by selfishness, and seeks a momentary relief of the sufferer, rather than the ultimate and greatest good. Having its origin in the Divine Nature, it is always in its operations and results subjected to the providence and will of God. And, accordingly, it sometimes exists where it does not find itself at liberty to relieve the suffering for which it feels. It is not in the nature of holy sympathy, however intense it may be, to do any thing which is wrong. And, accordingly, the person whose heart harmonizes with God, never undertakes to relieve that suffering which God in his providence evidently imposes for the good of him who is afflicted. His sympathy with God's ultimate designs regulates the tendencies of his sympathy for the sufferer.

8. And thus regulated, the principle of sympathy, springing as it does from holy love, is one of the most important and effective elements of a holy life. It links the divine with the human, the upright with the fallen, the angel with the man. It has been the moving impulse, the life, of good men in all ages of the world. It detached Moses from the court of Egypt, that it might unite him with the sufferers of the desert; it poured its energies into the heart of Paul, and carried him from nation to nation; it moves the hearts of angels, of whom it is said, "there is joy among the angels in heaven over one sinner that repenteth." It achieved its mightiest triumph when the Saviour of the world, clothing himself in human form, chose to be smitten and die upon the cross, rather than separate himself from the interests of fallen humanity. A. K.

For the Guide to Holiness

GOD'S LOVE FOR HIS CHILDREN.

"The Lord is thy keeper. The Lord shall preserve thee from all evil; he shall preserve thy soul."—Ps. 121: 5—7.

How safe and happy, unconscious of all care and anxiety, is the helpless infant, enfolded in the arms of parental love. So comes to us our great Father, with arms of love widely spread out, with looks all inviting and urgent to receive and shelter us—to protect our souls from every snare of evil, from every sin. Happy soul, who, running to his embrace, feels all the rest of conscious innocence in the lap of love. He finds his sins removed far away, his heart made fit to hold communion with purity itself. He lives in the strength and protection of his God. Like the traveller in the rail car, all at rest, and yet moving on to his destiny, so the trusting soul is borne onward in the protection of his God. Love is turning still his chariot wheels; he may ride on, and never fear.

See the soaring eagle, king of birds, bearing aloft his young. And hath he, who gave the eagle power to soar, and instinct to protect his young, no eye to mark the struggling soul, who pants for life and liberty? Hath he no power to rescue? O for faith to grasp that hand unseen, ready and able to help! Awake now, timid soul!

open thine eyes, and see how God cares for thee. Look abroad on nature. See it formed and fashioned to delight thine eye, and satisfy thy wants. Look into the smallest of God's works, and see what order and beauty reigns throughout the whole. Look into his word. Observe first, the law of his kingdom; the law of his own heart. It is *love*. Mark the *sacrifice*, to cancel all thy sins, and restore thee a loving child to God. Behold the command; behold the promise, equal to the command, and arouse thyself to faith and love. Thine heart must be like God's, a heart of love, to taste his works and ways with delicious sweetness; to enter into the enjoyment of himself. Take this talisman along with thee, thy *Father's love* to thee, and thy answering love to him, and it will prove a secret charm, turning all that thou dost meet with into joy and blessedness. Love infinite cannot err. Then thou art safe. The air, the earth, the sea, is his. His is the pestilence, the heat, the cold. No storm can blow, or rain descend, from which thy Father's hand cannot shelter thee. Or, if he suffer it to fall upon thee, hold up thy head and take it, and bless the hand that kindly chastens thee. Sweet will be the fragrance after the clouds and rain. More close the union of thy heart with God, as link after link to earth is broken.

The Lord is thy keeper. Above, beyond, there is a power, silent, though effective,—like the hand that wakes the morning from its slumbers, and draws the evening shadows round us, that is ever watchful to preserve the trusting soul. His eye is never dim, nor does he sink in slumber, or forget the helpless one that hangs upon his love. His love, which was and is, from the far off countless years of vast eternity, reaches on, and never dies. O thou sun! who art ever sending out thy light and heat, art not thou an emblem of the God of love? Dost thou forget thy shining? Withdraw thy beams, and leave all nature cold and dark, a blank creation! No more will God withhold his beams of love from the holy heart, betrothed to him. Through the mist and clouds and storms they shine still; will shine forever. This, then, is thy God. O believe. This is thy keeper. Lift up thy head, be not afraid to own his power, his saving grace. He shall preserve thy soul. Trust him in the evil hour; in the midnight darkness. In the time of sickness, trust him. When the seal of death is on thee, trust him. "He will preserve thy soul."

P. L. U.

AN ADDRESS TO PERFECT CHRISTIANS.

BY MR. FLETCHER. — FROM HIS CHECKS.

YE have not sung the preceding hymns in vain, O ye men of God, who have mixed faith with your evangelical requests. The God, who says, "Open thy mouth wide, and I will fill it;" the gracious God who declares, "Blessed are they that hunger after righteousness, for they shall be filled;" that faithful, covenant keeping God, has now filled you with all "righteousness, peace, and joy in believing." The brightness of Christ's appearing has destroyed the indwelling "man of sin." He who had slain the lion and the bear (he who had already done so great things for you,) has now crowned all his blessings by slaying the Goliath within. Aspiring, unbelieving self is fallen before the victorious Son of David. "The quick and powerful word of God, which is sharper than any two-edged sword, has pierced even to the dividing asunder of soul and spirit." The carnal mind is cut off: the circumcision of the heart, through the Spirit, has fully taken place in your breasts; and now "that mind is in you which was also in Christ Jesus; ye are spiritually minded:" loving God with all your heart, and your neighbor as yourselves, "ye are full of goodness, ye keep the commandments," ye observe *the law of Liberty*, ye fulfil *the law of Christ*. Of him ye have "learned to be meek and lowly in heart." Ye have fully "taken his yoke upon you;" in so doing ye have found a sweet, abiding rest unto your souls; and from blessed experience ye can say, "Christ's yoke is easy, and his burden is light. His ways are ways of pleasantness, and all his paths are peace. All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies." The beatitudes are sensibly yours: and the charity, described by St. Paul, has the same place in your breasts which the tables of the law had in the ark of the covenant. Ye are the living temples of the Trinity: the Father is your life; the Son your light; the Spirit your love; ye are truly baptised into the mystery of God; ye continue to "drink into one spirit," and thus ye enjoy the grace of both sacraments. There is an end of your *Lo here!* and *Lo there!* The kingdom of God is now established within you. Christ's "righteousness, peace, and joy"

are rooted in your breasts "by the Holy Ghost given unto you," as an abiding guide and indwelling comforter. Your introverted eye of faith looks at God, who gently "guides you with his eye" into all the truth necessary to make you "do justice, love mercy, and walk humbly with your God." *Simplicity of intention* keeps darkness out of your mind, and *purity of affection* keeps wrong fires out of your breast: by the former, ye are without *guile*; by the latter, ye are without *envy*. Your passive will instantly melts into the will of God; and on all occasions you meekly say, "Not my will, O Father, but thine be done!" Thus ye are always ready to suffer what you are called to suffer. Your active will evermore says, "Speak, Lord; thy servant heareth: what wouldst thou have me to do? It is my meat and drink to do the will of my heavenly Father!" Thus are ye always ready to do whatsoever ye are convinced that God calls you to do; and "whatsoever ye do, whether ye eat, or drink, or do any thing else, ye do all to the glory of God, and in the name of our Lord Jesus Christ; rejoicing evermore; praying without ceasing; in every thing giving thanks;" solemnly *looking for* and *hasting unto* the hour of your dissolution, and the "day of God, wherein the heavens, being on fire, shall be dissolved," and your soul, being clothed with a celestial body, shall be able to do celestial services to the God of your life.

In this blessed state of Christian perfection, the holy "anointing, which ye have received of him, abideth in you, and ye need not that any man teach you, unless it be as the same anointing teacheth." Agreeably, therefore, to that anointing, which teaches by a variety of means, which formerly taught a prophet by an ass, and daily instructs God's children by the ant, I shall venture to set before you some important directions which the Holy Ghost has already suggested to your pure minds: "for I would not be negligent to put you in remembrance of these things, though ye know them, and be established in the present truth. Yea, I think it meet to stir you up, by putting you in remembrance," and giving you some hints, which it is safe for you frequently to meditate upon.

I. Adam, ye know, lost his *human* perfection in paradise; Satan lost his *angelic* perfection in heaven; the devil thrust sore at Christ in the wilderness, to throw him down from his *mediatorial* perfection: and St. Paul, in the same epistles where he professes not only *Chris-*

tian, but *apostolic* perfection also, (Phil. iii. 15 ; 1 Cor. ii. 6 ; 2 Cor. xii. 11,) informs us that he continued to "run for the crown of heavenly perfection" like a man who might not only lose his crown of Christian perfection, but become a reprobate, and be cast away. 1 Cor. ix., 25, 27. And, therefore, "so run *ye also*, that no man take your crown" of Christian perfection in this world, and that ye may obtain your crown of angelic perfection in the world to come. Still keep your body under: Still guard your senses. Still watch your own heart ; and, "steadfast in the faith, still resist the devil that he may flee from you ;" remembering that if Christ himself, as Son of man, had conferred with flesh and blood, refused to deny himself, and avoided taking up his cross, he had lost his perfection, and sealed up our original apostasy.

"We do not find," says Mr. Wesley, in his *Plain Account of Christian Perfection*, "any general state described in Scripture, from which a man cannot draw back to sin. If there were any state wherein this is impossible, it would be that of those who are sanctified, who are fathers in Christ, who 'rejoice evermore, pray without ceasing, and in every thing give thanks.' But it is not impossible for these to draw back. They who are sanctified may yet fall and perish. Heb. x. 29. Even 'fathers in Christ' need that warning, 'Love not the world.' 1 John ii. 15. They who 'rejoice, pray, and give thanks without ceasing,' may nevertheless 'quench the Spirit.' 1 Thess. v. 16, &c. Nay, even they who are 'sealed unto the day of redemption,' may yet 'grieve the Holy Spirit of God.' Eph. v. 30."

The doctrine of the absolute perseverance of the saints, is the first card which the devil played against man : — "Ye shall not surely die, if ye break the law of your perfection." This fatal card won the game. Mankind and paradise were lost. The artful serpent had too well succeeded at his first game to forget that lucky card at his second. See him "transforming himself into an angel of light on the pinnacle of the temple." There he plays over again his old game against the Son of God. Out of the Bible he pulls the very card which won our first parents, and swept the stake — paradise — yea, swept it with the besom of destruction : — "Cast thyself down," says he, "for it is written, [that all things shall work together for thy good, thy very falls not excepted,] *he shall give his angels charge concerning thee, and in their hands they shall bear thee up, lest at*

any time thou dash thy foot against a stone." The tempter (thanks be to Christ!) lost the game at that time, but he did not lose his card: and it is probable that he will play it round against you all, only with some variation. Let me mention one among a thousand: — He promised our Lord that God's "angels should bear him up in their hands, if he threw himself down;" and it is not unlikely that he will promise you greater things still. Nor should I wonder if he was bold enough to hint, that when you cast yourselves down, "God himself shall bear you up in his HANDS, yea, in his ARMS of everlasting love." O ye men of God, learn wisdom by the fall of Adam. O ye anointed sons of the Most High, learn watchfulness by the conduct of Christ. If he was afraid to "tempt the Lord his God," will ye dare to do it? If he rejected, as poison, the hook of the absolute perseverance of the saints, though it was baited with Scripture, will ye swallow it down as if it were "honey out of the rock of ages?" No: "through faith in Christ, the Scriptures have made you wise unto salvation:" you will not only flee with all speed from evil, but from the very appearance of evil: and when you stand on the brink of a temptation, far from "entering into it," under any pretence whatever, ye will leap back into the bosom of him who says, "Watch and pray, lest ye enter into temptation; for though the spirit is willing, the flesh is weak." I grant that, evangelically speaking, "the weakness of the flesh" is not sin; but yet the "deceitfulness of sin" creeps in at this door: and in this way not a few of God's children, "after they had escaped the pollutions of the world, through the" sanctifying knowledge of Christ, under plausible pretences, "have been entangled again therein and overcome." Let their falls make you cautious. Ye have "put on the whole armour of God;" O keep it on, and use it "with all prayer," that ye may to the last "stand complete in Christ, and be more than conquerors through him that has loved you."

II. Remember that "every one who is perfect shall be as his Master." Now if your Master was tempted and assaulted *to the last*; if *to the last* he watched and prayed, using all the means of grace himself, and enforcing the use of them upon others; if *to the last* he fought against the world, the flesh, and the devil, and did not "put off the harness" till he had put off the body; think not yourselves above him; but "go and do likewise." If he did not regain para-

dise, without going through the most complete renunciation of all the good things of this world, and without meekly submitting to the severe stroke of his last enemy, death, be content to be "perfect as he was:" nor fancy that your flesh and blood can inherit the celestial kingdom of God, when the flesh and blood which Emmanuel himself assumed from a pure virgin, could not inherit it without passing under the cherub's flaming sword: I mean without going through the gates of death.

III. Ye are not complete in wisdom. Perfect love does not imply perfect knowledge; but perfect humility, and perfect readiness to receive instruction. Remember, therefore, that if ever ye show that ye are above being instructed, even by a fisherman who teaches according to the Divine anointing, ye will show that ye are fallen from a perfection of humility into a perfection of pride.

IV. Do not confound angelical with Christian perfection. Uninterrupted transports of praise, and ceaseless raptures of joy, do not belong to Christian, but to angelical perfection. Our feeble frame can bear but a few drops of that glorious cup. In general, that *new wine* is too strong for our *old bottles*; that power is too excellent for our earthen, cracked vessels; but weak as they are, they can bear a fulness of meekness, of resignation, of humility, and of that love which is willing to "obey unto death." If God indulge you with ecstasies, and extraordinary revelations, be thankful for them: but be "not exalted above measure by them;" take care lest enthusiastic delusions mix themselves with them; and remember that your Christian perfection does not so much consist in "building a tabernacle" upon Mount Tabor, to rest and enjoy rare sights there, as in resolutely taking up the cross, and following Christ to the palace of a proud Caiaphas, to the judgment hall of an unjust Pilate, and to the top of an ignominious Calvary. Ye never read in your Bibles, "Let that glory be upon you which was also upon St. Stephen, when he looked up steadfastly into heaven, and said, *Behold! I see the heavens opened, and the Son of man standing on the right hand of God.*" But ye have frequently read there, "Let this mind be in you, which was also in Christ Jesus, who made himself of no reputation, took upon him the form of a servant, and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross."

See him on that ignominious gibbet! He hangs — abandoned by his friends — surrounded by his foes — condemned by the rich — insulted by the poor! He hangs — “a worm and no man — a very scorn of men, and the outcast of the people! All that see him laugh him to scorn! They shoot out their lips and shake their heads, saying, *He trusted in God, that he would deliver him; let him deliver him, if he will have him!*” There is none to help him; one of his apostles denies, another sells him; and the rest run away. “Many oxen are come about him: fat bulls of Bashan close him on every side; they gape upon him with their mouths as it were a ramping lion; he is poured out like water; his heart in the midst of his body is like melting wax; his strength is dried up like a potsherd; his tongue cleaveth to his gums; he is going into the dust of death; many dogs are come about him; and the counsel of the wicked layeth siege against him; his hands and feet are pierced; you may tell all his bones; they stand staring and looking upon him; they part his garments among them, and cast lots for the only remains of his property, his plain, seamless vesture. Both suns, the visible and the invisible, seem eclipsed. No cheering beam of created light gilds his gloomy prospect. No smile of his heavenly Father supports his agonizing soul! No cordial, unless it be vinegar and gall, revives his sinking spirits! He has nothing left except his God. But his God is enough for him. In his God he has all things. And though his soul is seized with sorrow, even unto death, yet it hangs more firmly upon his God by a naked faith, than his lacerated body does on the cross by the clenched nails. The perfection of his love shines in all its Christian glory. He not only forgives his insulting foes and bloody persecutors, but, in the highest point of his passion, he forgets his own wants, and thirsts after their eternal happiness. Together with his blood, he pours out his soul for them; and, excusing them all, he says, “Father, forgive them, for they know not what they do.” O ye adult sons of God, in this glass behold all with open face the glory of your Redeemer’s forgiving, praying love; and, as ye “behold it, be changed into the same image from glory to glory, by the loving Spirit of the Lord.”

V. This lesson is deep; but he may teach one deeper still. By a strong sympathy with him in all his sufferings, he may call you to “know him *every way* crucified.” Stern justice thunders from

heaven, "Awake, O sword, against the man who is my fellow!" The sword awakes; the sword goes through his soul; the flaming sword is quenched in his blood. But is one sinew of his perfect faith cut, one fibre of his perfect resignation injured by the astonishing blow? No; his God slays him, and yet he trusts in his God. By the noblest of all ventures, in the most dreadful of all storms, he meekly bows his head, and shelters his departing soul in the bosom of his God. "*My God, my God!*" says he, "though all my comforts have forsaken me, and all thy storms and waves go over me, yet 'into thy hands I commend my spirit. For thou wilt not leave my soul in hell; neither wilt thou suffer thy Holy One to see corruption. Thou wilt show me the path of life; in thy presence is fulness of joy, and at thy right hand [where I shall soon sit] there are pleasures for evermore.'" What a pattern of perfect confidence! O ye perfect Christians, be ambitious to ascend to those amazing heights of Christ's perfection: for hereunto are ye called; because Christ also suffered for us; leaving us an example, that we should follow his steps; who knew no sin; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously." If this is your high calling on earth, rest not, O ye fathers in Christ, till your patient hope, and perfect confidence in God have got their last victory over your last enemy — the king of terrors.

"The ground of a thousand mistakes," says Mr. Wesley, "is the not considering deeply that love is the highest gift of God, *humble, gentle, patient love*: that all visions, revelations, and manifestations whatever, are little things compared to love. It were well you should be thoroughly sensible of this; the heaven of heavens is love. There is nothing higher in religion: there is, in effect, nothing else. If you look for any thing but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, "have you received this or that blessing?" if you mean any thing but *more love*, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing *but more of that love* described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom."

VI. Love is humble. "Be therefore clothed with humility," says Mr. Wesley: "let it not only fill, but cover you all over." Let modesty and self diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base and mean, and vile in your own eyes. As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God: no, it will farther it. Be therefore open and frank when you are taxed with any thing; let it appear just as it is; and you will thereby not hinder, but adorn the Gospel." Why should ye be more backward in acknowledging your failings, than in confessing that ye do not pretend to infallibility? St. Paul was perfect in the love which casts out fear, and therefore he boldly reprov'd the high priest; but when he had reprov'd him more sharply than the fifth commandment allows, he directly confessed his mistake, and set his seal to the importance of the duty, in which he had been inadvertantly wanting. Then Paul said, "I knew not, brethren, that he was the high priest: for it is written, *Thou shalt not speak evil of the ruler of thy people.*" St. John was perfect in the courteous, humble love which brings us down at the feet of all. His courtesy, his humility, and the dazzling glory which beamed forth from a divine messenger (whom he apprehended to be more than a creature) betrayed him into a fault contrary to that of St. Paul: but, far from concealing it, he openly confessed it, and published his confession for the edification of all the churches: "When I had heard and seen," says he, "I fell down to worship before the feet of the angel who showed me these things. Then saith he unto me, *See thou do it not, for I am thy fellow servant.*" Christian perfection shines as much in the childlike simplicity with which the perfect readily acknowledge their faults, as it does in the manly steadiness with which they "resist unto blood, striving against sin."

VII. If humble love makes us frankly confess our faults, much more does it incline us to own ourselves sinners, miserable sinners before that God whom we have so frequently offended. I need not remind you that your "bodies are dead because of sin." You see, you feel it, and therefore, so long as you dwell in a prison of flesh and blood, which death the avenger of sin, is to pull down; so long as your final justification, as pardoned and sanctified sinners, has not

taken place: yea, so long as you break the law of paradisiacal perfection, under which you were originally placed, it is meet, right, and your bounden duty to consider yourselves as sinners, who, as transgressors of the law of innocence and the law of liberty, are guilty of death,—of eternal death. St. Paul did so after he was “come to Mount Zion, and to the spirits of just men made perfect.” He still looked upon himself as the chief of sinners, because he had been a daring blasphemer of Christ, and a fierce persecutor of his people. “Christ,” says he, “came to save sinners, of whom I am chief.” The reason is plain. Matter of fact is, and will be matter of fact to all eternity. According to the doctrines of grace and justice, and before the throne of God’s mercy and holiness, a sinner pardoned and sanctified must, in the very nature of things, be considered as a sinner; for if you consider him as a saint absolutely abstracted from the character of a sinner, how can he be a pardoned and sanctified sinner? To all eternity therefore, but much more while death (the wages of sin) is at your heels, and while ye are going to “appear before the judgment seat of Christ, to receive” your final sentence of absolution or condemnation, it will become you to say with St. Paul, “We have all sinned, and come short of the glory of God; being justified freely [as sinners] by his grace, through the redemption that is in Jesus Christ;” although we are justified JUDICIALLY as *believers*, through faith; as *obedient believers*, through the obedience of faith; and as *perfect Christians*, through Christian perfection.

VIII. Humble love “becomes all things [but sin] to all men,” although it delights most in those who are most holy. Ye may, and ought to set your love of peculiar complacence upon God’s dearest children; upon “those who excel in virtue;” because they more strongly reflect the image of “the God of love, the holy one of Israel.” But if ye despise the weak, and are above lending them a helping hand, ye are fallen from Christian perfection, which teaches us to “bear one another’s burthens,” especially the burthens of the weak. Imitate then the tenderness and wisdom of the good Shepherd, who “carries the lambs in his bosom, gently leads the sheep which are big with young,” feeds with milk those who cannot bear strong meat, and says to his imperfect disciples, “I have many things to say to you, but ye cannot bear them now”

IX. “Where the *loving* Spirit of the Lord is, there is liberty.”

Keep therefore at the utmost distance from the shackles of a narrow, prejudiced, bigoted spirit. The moment ye confine your love to the people who think just as you do, and your regard to the preachers who exactly suit your taste, you fall from perfection and turn bigots. "I entreat you," says Mr. Wesley, in his *Plain Account*, "beware of bigotry. Let not your love, or beneficence, be confined to Methodists (so called,) only; much less to that very small part of them who seem to be renewed in love, or to those who believe your's and their report. Oh, make not this your Shibboleth." On the contrary, as ye have time and ability, "do good to all men." Let your benevolence shine upon all; let your charity send its cherishing beams toward all, in proper degrees. So shall ye be perfect as your heavenly Father, "who makes his sun to shine upon all;" although he sends the brightest and warmest beams of his favor upon "the household of faith," and reserves his richest bounties for those who lay out their five talents to the best advantage.

X. Love, pure love, is satisfied with the Supreme Good — with God. "Beware then of desiring any thing but him. Now you desire nothing else. Every other desire is driven out: see that none enter in again. 'Keep thyself pure: let your eye *remain* single, and your whole body shall remain full of light.' Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not; you may feel them no more. 'O stand fast in the liberty wherewith Christ hath made you free!' Be patterns to all of denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing him, whether by doing or suffering; that the constant language of your heart with regard to pleasure or pain, honor or dishonor, is,

All's alike to me, so I
In my Lord may live and die.

XI. The best soldiers are sent upon the most difficult and dangerous expeditions: and as you are the best soldiers of Jesus Christ, ye will probably be called to drink deepest of his cup, and to carry the heaviest burdens. "Expect contradiction and opposition," says

the judicious divine, whom I have just quoted, "together with crosses of various kinds. Consider the words of St. Paul, 'to you it is given in behalf of Christ,' for his sake, as a fruit of his death and intercession for you, 'not only to believe, but also to suffer for his sake,' Phil. i. 23. *It is given!* God *gives* you this opposition or reproach: it is a fresh token of his love. And will you disown the giver? Or spurn his gift, and count it a misfortune? Will you not rather say, 'Father, the hour is come, that thou shouldst be glorified. Now thou givest thy child to suffer something for thee. Do with me according to thy will.' Know that these things, far from being *hinderances* to the work of God, or to your souls, unless by your own fault, are not only unavoidable in the course of Providence, but *profitable*, yea, *necessary* for you. Therefore receive them from God (not from chance) with willingness and thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness."

Love can never do, nor suffer too much for its Divine object. Be then ambitions like St. Paul, to be made perfect in *sufferings*. I have already observed that the apostle, not satisfied to be a perfect Christian, would also be a perfect martyr; earnestly desiring to "know the fellowship of Christ's sufferings." Follow him as he followed his suffering, crucified Lord. Your feet "are shod with the preparation of the Gospel of peace;" run after them both, in the race of obedience, for the crown of martyrdom, if that crown is reserved for you. And if ye miss the crown of those who are martyrs in *deed*, ye shall however, receive the reward of those who are martyrs in *intention* — the crown of righteousness and angelical perfection.

XII. But do not so desire to follow Christ to the garden of Gethsemane, as to refuse following him *now* to the carpenter's shop, if Providence *now* call you to it. Do not lose *the present day* by idly looking back at *yesterday*, or foolishly antedating the cares of *to-morrow*: but wisely use every hour; spending it as one who stands on the verge of time, on the border of eternity, and one who has his work cut out by a wise Providence from moment to moment. Never, therefore, neglect using the two talents you have *now*, and doing the duty which is *now* incumbent upon you. Should ye be tempted to it, under the plausible pretence of waiting for a greater number of talents; remember that God doubles our talents in the way of duty,

and that it is a maxim, advanced by Elisha Coles himself, "Use grace and have [more] grace." Therefore, "to continual watchfulness and prayer, add continual employment," says Mr. Wesley, for grace flies a vacuum as well as nature; the devil fills whatever God does not fill." "*As by works faith is made perfect*, so the completing or destroying of the work of faith, and enjoying the favor, or suffering the displeasure of God, greatly depend on every single act of obedience." If you forget this, you will hardly do *now* whatsoever your hand findeth to do. Much less will you do it with *all* your might, for God, for eternity.

XIII. Love is modest: it rather inclines to bashfulness and silence, than to talkative forwardness. "In a multitude of words there wanteth not sin;" be therefore "slow to speak;" nor cast your pearls before those who cannot distinguish them from pebbles. Nevertheless, when you are solemnly called upon to bear testimony to the truth, and to say "what great things God has done for you," it would be cowardice, or false prudence, not to do it with humility. Be then "always ready to give an answer to every man who [properly] asketh you a reason of the hope that is in you, with meekness [without fluttering anxiety,] and with fear," [with a reverential awe of God upon your minds.] 1 Peter, iii. 15. Perfect Christians are "burning and shining lights," and our Lord intimates that, as "a candle is not lighted to be put under a bushel, but upon a candlestick, that it may give light to all the house," so God does not light the candle of perfect love to hide it in a corner, but to give light to all those who are within the reach of its brightness. If diamonds glitter, if stars shine, if flowers display their colors, and perfumes diffuse their fragrance, to the honor of the Father of lights and Author of every good gift—if without self-seeking they disclose his glory to the utmost of their power, why should "ye not go and do likewise?" Gold answers its most valuable end when it is brought to light, and made to circulate for charitable and pious uses; and not when it lies concealed in a miser's strong box, or in the dark bosom of a mine. But when you lay out your spiritual gold for proper uses, beware of imitating the vanity of those coxcombs, who, as often as they are about to pay for a trifle, pull out a handful of gold, merely to make a show of their wealth.

XIV. Love or "charity rejoiceth in the [display of an edifying]

truth." Fact is fact, all the world over. If you can say to the glory of God, that *you are alive, and feel very well*, when it is so, why should you not also testify to his honor, that you "live not, but that Christ liveth in you," if you really find that this is your experience? Did not St. John say, "Our love is made perfect, because as he is, so are we in this world?" Did not St. Paul write, "The righteousness of the law is fulfilled in us, who walk after the Spirit?" Did he not, with the same simplicity, aver, that although "he had nothing, and was sorrowful, yet he possessed all things, and was always rejoicing?"

Hence it appears, that, with respect to the declaring or concealing what God has done for your soul, the line of your duty runs exactly between *the proud forwardness* of some stiff Pharisees, and *the voluntary humility* of some stiff mystics. The former vainly boast of more than they experience, and thus set up the cursed idol, SELF: the latter ungratefully hide "the wonderful works of God," which the primitive Christians spoke of publicly in a variety of languages; and so refuse to exalt their gracious benefactor, CHRIST. The first error is undoubtedly more odious than the second; but what need is there of leaning to either? Would ye avoid them both? Let your tempers and lives always declare that perfect love is attainable in this life. And when you have a proper call to declare it with your lips and pens, do it without forwardness, to the glory of God; do it with simplicity, for the edification of your neighbor; do it with godly jealousy, lest ye should show the treasures of divine grace in your hearts, with the same *self-complacence* with which King Hezekiah showed his treasures and the golden vessels of the temple to the ambassadors of the king of Babylon, remembering what a dreadful curse this piece of vanity pulled down upon him: "And Isaiah said unto Hezekiah, Hear the word of the Lord, *Behold the days come, that all that is in thine house shall be carried into Babylon; nothing shall be left*, saith the Lord." If God so severely punished Hezekiah's pride, how properly does St. Peter charge believers to "give with fear an account of the grace which is in them!" and how careful should ye be to observe this important charge!

XV. If you will keep at the utmost distance from the vanity which proved so fatal to good King Hezekiah, follow an excellent direction of Mr. Wesley. When you have done any thing for God, or re-

ceived any favor from him, retire, if not into your closet, into your heart, and say, "I come, Lord, to restore to thee what thou hast given, and I freely relinquish it, to enter again into my own nothingness. For what is the most perfect creature in heaven or earth in thy presence, but a void, capable of being filled with thee and by thee, as the air, which is void and dark, is capable of being filled with the light of the sun? Grant therefore, O Lord, that I may never appropriate thy grace to myself, any more than the air appropriates to itself the light of the sun, which withdraws it every day to restore it the next; there being nothing in the air that either appropriates his light or resists it. Oh, give me the same facility of receiving and restoring thy grace and good works! I say thine, for I acknowledge that the root from which they spring is in thee, and not in me." "The true means to be filled anew with the riches of grace, is thus to strip ourselves of it: without this it is extremely difficult not to faint in the practice of good works." "And, therefore, that your good works may receive their last perfection, let them lose themselves in God. This is a kind of death to them, resembling that of our bodies, which will not attain their highest life, their immortality, till they lose themselves in the glory of our souls, or rather of God, wherewith they shall be filled. And it is only what they had of earthly and mortal, which good works lose by this spiritual death."

XVI. Would ye see this deep precept put in practice? Consider St. Paul. Already possessed of Christian perfection, he does good works from morning till night. He warns every one night and day with tears. He carries the gospel from east to west. Wherever he stops, he plants a Church at the hazard of his life. But instead of resting in his present perfection, and in the good works which spring from it, "he grows in grace, and in the knowledge of our Lord Jesus Christ;" unweariedly "following after, if that he may apprehend that [perfection] for which also he is apprehended of Christ Jesus,"—that celestial perfection, of which he got lively ideas when he was "caught up to the third heaven, and heard unspeakable words, which it is not possible for a man to utter." With what amazing ardor does he run his race of Christian perfection for the prize of that higher perfection! How does he forget the works of yesterday, when he lays himself out for God to-day! "Though dead, he yet

speaketh ; ” nor can an address to perfect Christians be closed by a more proper speech than his. “ Brethren,” says he, “ be followers of me — I count not myself to have apprehended, [my evangelical perfection,] but this one thing I do, forgetting those things which are behind, [settling in none of my former experiences, resting in none of my good works,] and reaching forth unto those things which are before, I press toward the mark for the [celestial] prize of the high calling of God in Christ Jesus. Let us, therefore, as many as are perfect, be thus minded ; and if in any thing ye be otherwise minded, God shall reveal even this unto you.” In the meantime, you may sing the following hymn of the Rev. Mr. Charles Wesley, which is descriptive of the destruction of corrupt self-will, and expressive of the absolute resignation which characterizes a perfect believer : —

To do, or not to do ; to have,
Or not to have, I leave to thee :
To be or not to be, I leave :
Thy only will be done in me !
All my requests are lost in one,
“ Father, thy only will be done ! ”

Suffice that for the season past,
Myself in things divine I sought ;
For comforts cried with eager haste,
And murmur’d that I found them not.
I leave it now to thee alone,
Father, thy only will be done !

Thy gifts I clamor for no more,
Or selfishly thy grace require,
An evil heart to varnish o’er :
Jesus, the giver, I desire,
After the flesh no longer known :
Father, thy only will be done !

Welcome alike the crown or cross,
Trouble I cannot ask, nor peace,
Nor toil, nor rest, nor gain, nor loss,
Nor joy, nor grief, nor pain, nor ease,
Nor life, nor death ; but ever groan,
“ Father, thy only will be done ! ”

This hymn suits all the believers who are at the bottom of Mount Sion, and begin to join “ the spirits of just men made perfect.” But when the triumphal chariot of perfect love *gloriously* carries you to

the top of perfection's hill ; when you are raised far above the *common* heights of the perfect ; when you are almost translated into glory, like Elijah, then you may sing another hymn of the same Christian poet, with the Rev. Mr. Madan, and the numerous body of imperfectionists who use his collection of Psalms, etc. : —

Who in Jesus confide,
They are bold to outride
All the storms of affliction beneath :
With the prophet they soar
To that heavenly shore,
And outfly all the arrows of death.

By faith we are come
To our permanent home ;
And by hope we the rapture improve :
By love we still rise,
And look down on the skies —
For the heaven of heavens is love !

Who on earth can conceive,
How happy we live
In the city of God, the great King ?
What a concert of praise,
When our Jesus's grace
The whole heavenly company sing !

What a rapturous song,
When the glorified throng
In the spirit of harmony join !
Join all the glad choirs,
Hearts, voices, and lyres,
And the burden is mercy divine !

As long as we continue in this world, we cannot possibly be free from the trouble and anguish of temptation. In confirmation of this truth, it is written in Job, that "the life of man upon earth is a continual warfare." Every one, therefore, ought to be attentive to the temptations that are peculiar to his own spirit ; and to persevere in watchfulness and prayer, lest his "adversary the devil, who never sleepeth, but continually goeth about, seeking whom he may devour," should find some unguarded place, where he may enter with his delusions. — *A' Kempis.*

For the Guide to Holiness.

THE LIGHT IS RISING O'ER THE SKY.

The light is rising o'er the sky :
 The dews are fading from the hill ;—
 But where's the joyous light to dry
 The tears, that from my heart distil ?

Tears, deep and hidden in their spring ;—
 And well may those who weep despair,
 If there's no sun or star to bring
 Some ray of hope and comfort there.

E'en when thou speakest, see the light,
 Oh sinner, brighter than the day ;
 And let the beam that cheers thy sight,
 Its gladness to thy heart convey.

When angels sung "good will to men,"
 Its splendor shone o'er Bethlehem's plain ;—
 And shining now as bright as then,
 It cheers the mourning soul again.

U.

For the Guide to Holiness.

WHY ARE THERE NOT MORE WITNESSES FOR PERFECT LOVE.

It must be admitted by every careful observer, that, after all that has been said and written upon the subject, there are comparatively few among us who enjoy the blessing of full salvation. May it not be profitable to enquire into some of the probable reasons of this humiliating fact. And, first, I fear that many of us are not willing to practice that degree of *self-denial* which is necessary in order to holiness. Self-denial is absolutely indispensable to the follower of Christ. He plainly declares, "Except a man deny himself and take up his cross daily, he cannot be my disciple." And in proportion as we bear the likeness of Christ, must we practice self-denial ; and if

we are fully renewed in his image, self must be entirely crucified. Hence this crucifixion of self becomes one of the sacrifices necessary to full salvation. Many become convinced of the necessity of holiness, and make some efforts to seek it, but finding it will lead them in the narrow way of self-denial, they shrink back into the lower and ordinary paths of piety.

But what are the particular kinds of self-denial required in order to full salvation? We can notice but a few. For instance, *in regard to food*. The Scripture rule is, "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." But how many still feed themselves without fear, priding themselves upon the luxury of a good dinner; caring not for the glory of God in the proper sustenance of the body, but sacrificing to a low and groveling appetite. The Scriptures also enjoin fasting, both by precept and example, and the first Methodists fasted regularly once and twice a week; but this is thought by most professors to be quite behind the times, and is left to fanatics and sanctificationists!

But self-denial in regard to *dress* is also required. We are exhorted by the Apostles to "adorn ourselves with modest apparel; not with gold, or pearls, or costly array, but with good works, and with the ornament of a meek and quiet spirit, which is in the sight of God of great price." And we have promised in our baptismal vows, to renounce the vain pomp and glory of the world, so as not to follow nor be led by them. In view of this, and of the high vocation wherewith we are called, how contemptible it appears to see the professed followers of the meek and lowly Jesus arrayed in all the gaudy trappings of an ungodly and infidel world. But away with your superstitious notions about dress, cry a thousand fashionable professors of religion; they may do for Pharisees, but we shall dress as we please. So you may; but if so, you may bid farewell to the hope of the hallowed enjoyment of full salvation.

Again, we are required to deny ourselves in regard to the *company we keep*. The voice of Scripture is, "Come out from among them and be ye separate, and I will receive you, and ye shall be my sons and daughters, saith the Lord." But how few regard it. How many still cultivate that friendship with the world which is enmity with God — seeking the company of the worldly, the gay, and the ungodly. And further still, how many are unequally yoked together with unbelievers.

Finally, we are required to deny ourselves in our *conversation* — to “let no corrupt communication proceed out of our mouth,” such only “as is good to the use of edifying.” But how slow we are to learn this lesson. How many idle words are spoken, how much jesting and foolish talking, how much judging and evil-speaking is indulged in by many that name the name of Jesus. And more than this, if some few are careful and conscientious in their conversation, there are not wanting those in the church who will deride them as being dull and stupid. These are some of the points in which it is necessary to practice self-denial; and is not the prevailing carelessness in regard to them, one great cause of the spiritual leanness of thousands of our Israel?

If it be said by some that these are very trifling matters, it only proves the more clearly that we are not half awake to the glorious subject. May God arouse our slumbering consciences, and help us to count all things loss for the excellency of the knowledge of Christ and his full salvation. I have some thoughts on bearing the reproach of Christ, and holiness, but I must reserve them till a future time.

KEY-PORT, N. J., *May*, 1849.

S. TOWNSEND.

SIMPLICITY and purity are the two wings with which man soars above earth and all temporary nature. Simplicity is in the intention: purity is in the affection: simplicity turns to God, purity enjoys him.

No good action will be difficult and painful, if thou art free from inordinate affection: and this internal freedom thou wilt enjoy, when it is the one simple intention of thy mind to obey the will of God, and do good to thy fellow creatures.

If there be joy in this world, who possesses it more than the pure in heart? And if there be tribulation and anguish, who suffers them more than the wounded spirit?

As iron cast into the fire is purified from its rust, and becomes bright as the fire itself; so the soul that in simplicity and purity adheres to God, is delivered from the corruption of animal nature, and changed into the “new man;” formed “after the image of him that created him.” — *A' Kempis*.

GUIDE TO HOLINESS.

For the Guide to Holiness.

PLEASING GOD.

NO. 3.

PRAYER.

WE have looked at those three beautiful volumes, (Creation, Providence, and Grace,) in which our heavenly Father has made himself known to us, and have inquired how we shall please him in the study of them. Having considered in what manner we ought to receive his communications to us; it is natural, in the next place, to inquire how we should conduct our communications to him.

How shall we please God in prayer?

This is by no means an unimportant inquiry. Thousands of prayers are offered, which evidently do not reach the ear of Jehovah, notwithstanding he has styled himself a prayer-hearing God. How is this? He has told us, "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." That is, "You are selfish in your prayers. Instead of considering what will be for my glory, and the good of the universe, you are intent on your own gratification." The prayer which says, "Bless me and mine," without regard to the rest, cannot but be displeasing to that benevolent Being, who loves all the creatures he has made, and is constantly looking out for the good of all.

Men ask amiss when they pray for spiritual blessings which they do not really want. It is to be feared that many a prayer is offered like that of Austin: "Lord, make me a good man, *but not now!*" Such persons will ask God in the morning, to be with them through the day, and then, perhaps, never think of it again. They allow themselves to indulge in occupations, thoughts, and conversation, quite incompatible with any sense of the divine presence. Indeed, they have so much to do, and say, and think, which is unfit for the eye and ear of God, that it would be very embarrassing to them to have their prayer answered.

Such persons ask daily for divine guidance, when all the while they mean to have their own way! It is truly painful to listen to the prayers of many professors of religion. They pile petition upon petition, evidently without considering what they ask, or how they ask, or whether they are ready to receive the answer; and indeed, with little or no expectation of getting any answer. Consequently they do not wait upon God for it. If any of the blessings they have asked, are given, they do not receive them as coming from God; or if they do, they cannot think he gave the good gift in answer to their prayers — they dare not think their prayers had any thing to do with it; and it is difficult to see how they can, while they pray so unbelievably and mechanically.

Praying at set times, in the closet, and in social meetings, simply because it is a religious duty, seems a strange perversion of the sweet privilege of communion with God. There can be nothing pleasing to him in this. Would it be pleasing to us, to receive visits of cold politeness, regulated as to their length and number by the laws of etiquette, from one whom we tenderly loved? O for that baptism of the Holy Ghost which makes Christians pray all the time, as it were, involuntarily — when it becomes almost as natural to pray and give thanks, as it is to breathe!

If we would please God in prayer, let us imitate David. He was taught by the Spirit, and therefore, his devotional exercises are models which we may safely copy. Sometimes he utters grievous complaints, his spirit is overwhelmed; all the waves and the billows have gone over him — it seems as if David's faith had failed! But it is beautiful to see how he will break out, in the midst of his lamentations, in expressions of confidence. Many a psalm, began in a

mournful strain, as it proceeds, rises into hope, and finally ends in triumph. Let us imitate David's practice of mingling words of trust and expectation with our petitions. It will strengthen us, and cannot but be pleasing to God. He lends a gentle ear to our prayers and complaints, but surely he is better pleased with our praises. We cannot be too minute or specific here.

If our private devotions consisted chiefly in adoration, thanksgiving, and expressions of confidence, instead of taking so much the form of *direct petition*, probably the effect on the soul would be better. I knew an experienced Christian who found it strengthened him very much, to pause frequently in prayer, and say to himself, again and again, "He *can* do it!"

A full-souled, child-like confidence in God, implies such a sympathy with him, as sometimes leaves us nothing to ask. "Father, glorify thyself!" seems to cover the whole ground.

Where petitions follow one upon another, in a long and earnest prayer, without any mingling of praises, or expressions of confidence, there is danger of leaving an unfavorable impression on the mind of the petitioner, and on those who hear him, as if he were urging a reluctant giver. It is good to pause, and remind ourselves how far this is from being the case. An indulgent parent loves to supply his children's wants, and he loves to have them look to him for every thing, realize their dependence, and present their various requests; but he does not like to be teased. It shows they have not perfect confidence in his discretion and affection.

O Christian, you who hunger and thirst after righteousness, when you pray that God would "sanctify you wholly, and that your whole spirit, and soul, and body, be preserved blameless, unto the coming of our Lord Jesus Christ," never forget to add, with a full heart, "Faithful is he that calleth me, *who also will do it!*"

When your spirit is overwhelmed within you by reason of outward or inward trials, our compassionate God, so far from being displeased with your sighs and tears, is touched by them—in all your afflictions he is afflicted—therefore pause sometimes in your grief, and exclaim, with the psalmist, "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my

God!" Or, with Jehoshaphat, you may go still further, and praise him for the victory, *beforehand*.

It is the privilege of the Christian to extract sweetness out of each bitter thing—to make every storm an excuse for clinging more closely to the bosom of Infinite Love—to make every little trouble an errand at the throne of grace, and a reason for tarrying there. There is a pleasure in tears, when the hand dearest to us wipes them away. Does any thing great or small trouble you? Go and tell your covenant God. You will find that the very act of spreading it all out before him, will soothe and give you light. While you are yet speaking, he will answer. That quiet which steals into the soul, is the still, small voice of the Comforter; and that new view of the case, which seems to suggest itself to your mind, is the *wisdom* which he has promised. Spread out all your causes of grief—tell the Lord how you feel about them—what you hope, and what you fear; you are sure of his sympathy, and that is a precious thing. We spend much time in detailing our grievances to earthly friends, where we expect nothing but sympathy, and are greatly comforted by it. Now if we are so fond of drawing upon the sympathy of our fellow-men, who after all, cannot help us, why not, in the fulness of our hearts, carry every complaint to the ear of that gracious friend, who will take pleasure in listening, because he knows it is in his power to relieve us?

Finally, our prayers, to be pleasing to God, must be inspired by the Holy Spirit. If he is not pleased with self-originated acts, he cannot be with self-originated prayers. That is, prayers which flow out of our sense of want, or sense of duty, or our affections, or our sympathies. Let us wait upon God first for our prayer, and then for the answer. All holy desires come from the Spirit, and of course, are pleasing to him. But the desire for the salvation of one who is dear to us, may not be a holy desire, it may originate in natural feeling. That is probably the reason why so many prayers of this class do not appear to meet the Divine acceptance. In order to have our prayer pleasing to God, we must be in sympathy with him. The same state of feeling is required, that exists in a perfect earthly friendship. You have entire confidence in your friend; his interest is as precious to you as your own, so is his reputation, and his well-being every way. You are about to solicit a favor of him; it may be something

which, in itself considered, is very desirable; yet you will look at it with your friend's eyes, rather than your own, and inquire whether granting it will be, in any respect, disagreeable to him, or whether it will, in any way, interfere with his plans. If so, your love for him will not permit you to make the request.

May our gracious God fold us so closely to his bosom, that we cannot find it in our hearts to ask anything, till he first gives us leave.

S. J.

From Essays on Holiness.

AN EXHORTATION TO THOSE WHO HAVE FALLEN FROM THE ENJOYMENT OF HOLINESS.

1. As there are many in the church of Christ who have received entire sanctification, but who have not retained and improved it, I know not how I could feel clear to write on holiness, without particularly considering their case; especially, as there are so many on that unhappy and dangerous ground. To such, therefore, this essay is addressed. You are conscious, my brethren, that you are not now so happy, or so safe, as when you could read your title clear to mansions in the skies, having the abiding witness of the Spirit; therefore you desire some advice suited to the state of your souls: this I shall attempt to give, praying the Father of all mercies to direct mine and your minds into all truth.

First, I advise you to realize as much as possible, that the law of God requires you to *lead a holy life*. You may think this would be an easy thing to what it now is; yea, that it would be your delight to live holily, if you now enjoyed what you once did. Be assured, however, your relapse from former enjoyments releases you from no obligation to live in a holy manner. The law of God requires at your hands perfect obedience in every point. Its requisitions are the same now, as when you felt better disposed and more strength to keep its precepts. Because you have grieved the Holy Spirit, and he has, in a measure, withdrawn his sacred influence, you are not therefore, to think yourselves exonerated from obedience. If a man, by intemperance, deprives himself of sober reason, and plunges into

vices which he before abhorred, the civil law considers his intemperance not as extenuating, but as aggravating his crimes: or if by mismanagement, a man becomes poor and unable to pay his debts, his poverty does not liquidate the claims of his creditors. To apply this: if we grieve away the Holy Spirit, we are answerable to God for our conduct, and obedience to him is demanded, as much as if we had the Spirit to help us; the law remits no claim, whether we retain or grieve away the Spirit. Bestir yourselves, therefore, my brethren, that you sin not against God, by omitting any duty, or committing any evil. God watches, not only your open and principal actions, but the inward workings of your hearts; he scanneth all your motives of action, your most secret intentions, and the first risings of every thought, of every desire and temper; he weigheth your words, and continually spieth all your ways. Tremble then, before this all-seeing and sin-hating God! Dare not grieve his Spirit, depart from his law, or displease him in any thing. Remember, he hath given you more to improve than many others have had, and therefore, more is required of you: you have had light, privileges, and manifestations of divine love, far above those of many Christians, and God requireth of you accordingly.

2. Relative, as well as personal duties, are binding upon you. You are surrounded by multitudes, to whom you are required, if possible, to be useful, — to do all possible good to their bodies and souls. How many around you are poor, infirm, sick, insane, foolish, superannuated, melancholy, unfortunate, bereaved, widows, fatherless, &c.; all of whom have claims on your humanity and benevolence, and to whom you must render all the assistance in your power! How many sinners around you are ignorant, stupid, careless, idle, vicious, persecutors, hardened, desponding, &c.; to whom you must administer instruction, warning, reproof, direction, or encouragement, as their cases require! And how many Christians are weak, ignorant, grieved, afflicted, discouraged, disconsolate, tempted, half-hearted, or backslidden! To these, your brethren, you owe important duties. God requires, and all the above named characters need, that you labor for their good to the utmost of your power. And as *to be useful* is one great end of your life—consider farther: Are there no literary, moral, charitable, friendly, Bible, or missionary societies, for you to encourage, and help with your hands, your head and

heart? Are none of the temples of your God unfinished, or out of repair? Are no new ones necessary that immortal souls may hear that word by which they may be saved? Are none of the heralds of the cross, their families, widows, and orphans, destitute of comfortable food and raiment, or other common necessities of life? Ye that are called Christians, and have wealth committed to your trust, consider how worldly men expend their millions in pride, ambition, war, and worldly projects; and are you the only men upon earth, who are incapable of any great enterprise, however good? How will the useless heaps of hoarded gold rise in the day of judgment, and condemn the sordid soul of many a rich professor of Christianity?

If our motives are spiritual and pure, our eye single to the glory of God and the eternal good of men, if we are diligent and faithful in good offices and endeavors to be useful, God will make us blessings to society, lights in the church, the salt of the earth, and way-marks to heaven for others; and so far as we come short of the good that we might do, in the same ratio we displease God, and hinder our own holiness. O then, my brethren, be up and doing! God will repay in blessings on your own head, whatever good you do, or faithfully endeavor to do, among your fellow mortals. Perhaps it is because you are niggardly, or tardy and slothful in your attempts at usefulness, that your souls pine and famish for lack of spiritual blessings. All deeds of usefulness must be performed from this principle:—*A desire to obey and please God.* To him alone we must look for our reward; and all we do must be without pride, ostentation, or vanity. “We are, at best, unprofitable servants, and have done only that which was our duty to do.”—Luke 17: 10.

3. If you would recover the ground you have lost, in point of holiness, you have crosses to take up. The cross does not sit easily upon you now, as formerly, but it has grown heavy and irksome, by being neglected; you will, therefore, find it no easy matter to obey in all things, those commandments which once were *not grievous* to you. But *to obey is better than sacrifice.* The cross is your life; and however painful and disagreeable it may be to your cold heart to take and bear it now, it is the *sine qua non*, without which you cannot be saved.

Therefore, my brethren, parley not with the tempter and your feelings, but obey the Spirit and word of God without hesitation.

Force yourself into the performance of those duties wherein your will is crossed, pride mortified, self abased, and your ALL given up to the Lord. By the crucifixion of *self*, you will do much towards drawing nigh to God. At least, you will find out the strength of your corruptions, by the opposition they will make to the *obedience, usefulness, and cross-bearing*, which God requires; and by finding out the strength your corruptions have gained, you will see the greatness of your loss in losing purity of heart: conviction will then increase; and it must increase, till it fills the soul with holy shame and sorrow, for having grieved the Holy Spirit.

But I would not have you go about this *obedience, usefulness, and cross-bearing*, thinking to make yourselves any better, or more deserving of the grace you have lost; I only want you to be *in the way*; for out of this way you never can be holy; and I must particularly caution you not to *trust* in your works or sufferings for God, to prepare you for receiving holiness; for that would spoil the whole, and absolutely hinder your recovery. You must feel your own weakness, unworthiness, helplessness, and insufficiency for any good purpose. If you form good resolutions, pray God to bless them. Set out upon nothing in your own strength; and realize that you can make yourself no better by all your efforts. In pursuing the course I have marked out, you will find that sin is mixed with all your actions, words, and thoughts: this will break down your spirits into deep distress and godly sorrow; and your minds will be occupied with a despondency of help but in God.

4. But if you find the course you ought to pursue attended with many trials and afflictions, submit to them with patience and resignation. The following considerations may assist you to be reconciled to your lot. 1. It is less painful than you deserve. 2. Less painful than what your Lord and Master endured for you. 3. No more trying than what many saints, perhaps most of those who are in heaven, have passed through. 4. Many of your companions in tribulation now suffer as much as you do; perhaps more. 5. Sinners have troubles greater than yours. 6. If you bear not your present trials patiently, you may have much greater to bear. 7. God will not try you beyond your strength. "As thy days, so shall thy strength be."—Deut. 33: 25. 8. Your afflictions are necessary to purify you. 9. They are tokens of God's love to you. 10. They

will terminate in your unspeakable advantage, if received and improved with humility. 11. Others will be profited by seeing you bear all patiently. 12. Death shall end and heaven reward all your sufferings. These considerations are designed to encourage you to recover holiness, though the way may be strewn with many afflictions and trials. When you are perfectly reconciled to your lot, the Lord may lighten your burden, because he finds you willing to bear it. Consider, then, some of the principal ends the Lord has in afflicting us, probably are, 1, to break the natural obstinacy of our will; 2, to stain our pride; 3, to wean us from the world; 4, to bring us nearer to himself; 5, to purge us from idols; 6, to make us heavenly-minded.

Perhaps the chief reason of your losing the grace you had received, was, you consented not to follow a suffering Master through the sufferings to which he called you. Peradventure you met with violent temptations — strong persecutions — little esteem among your brethren — great struggles to keep your old enemies out of the heart — great sacrifices were required — crosses lay in your path — self-denial was before you, &c. But, 1, you were not called to martyrdom; 2, nor to confiscation of all your property; 3, to imprisonment, banishment, or stripes; nor perhaps, 4, to any extraordinary trial; yet did you fret, and grieve, and mourn exceedingly, that the way to heaven was so rugged. How would a conversation with one of the ancient prophets, apostles, or martyrs, make you ashamed of your faint-heartedness! And what if you could join the *innumerable multitude* which St. John saw in heaven, without passing through any sharp trials on your way thither; would you not think yourself unworthy to rank with those who had arrived there through great tribulation? How would you wish you had borne your troubles patiently! Take then, dear brethren, with patience, and even with thankfulness, all the bitter potions that an all-wise God sees best to send, or permit to be given you.

5. Furthermore, I exhort you to seek *happiness* in God only. You may, indeed, temperately use the creatures God hath given for your enjoyment; but 1, Use only such as he hath ordained for us; 2, Use them in such times and ways as he hath appointed; 3, And in such degrees; 4, Use them not for sensual pleasure, and the gratification of your own will, but for the health, strength, and comfort of your

body, that you may the better serve and enjoy God ; 5, Be thankful for them, but continually look for higher blessings ; 6, If God seems to hide himself from you, seek not to repair this loss by creature indulgences. An immortal spirit can find no happiness but in God : he is the source and centre of our being and happiness. Animal existences may be satisfied with animal and sensual gratifications ; but the human spirit finds real and permanent happiness alone in that Eternal Spirit who gave it being. My brethren, you have not been entirely spiritual and holy in your desires and pursuit of happiness ; and the consequence is, creature desires and gratifications have stopped up the channels of better enjoyments. Even Christian company, strange as the assertion may appear, sometimes hinders our communion with God, and our happiness. If we are too much in company, talk too much, neglect our own hearts, and forsake our closets, we shall certainly find barrenness in our souls. An eminent Roman Catholic had these words for an epitaph :

Say, where is PEACE ? For thou its paths hast trod,
" In solitude, retirement, and with God."

Thousands of Christians and Christian ministers have found their peace hurt, their enjoyment of God interrupted, by an excess of company and conversation. Very " few know how to converse profitably more than an hour at a time." How many visits and conversations would have been profitable, had they been some hours shorter, that by their unguarded prolixity have done as much hurt as good. Ministers, especially, says a great man, should be " with God and their books " as much as possible. Not only our senses and tongues must be under a gospel discipline, but also our imagination. The pleasures of the imagination may be sanctified, or otherwise, according to the taste and temper of the heart. This faculty of the soul is so volatile and versatile, that if not reined in by plain Scripture and sound reason, it may run away with our innocency and happiness : as too many have proved by experience, and found themselves in the vortex of enthusiasm, error, sin, and misery.

But I would have the imagination run within a circle circumscribed by the words of inspiration and enlightened reason ; the tongue regulated by piety and Christian wisdom ; the whole body kept under gospel discipline, and the whole soul set apart to serve and enjoy God only.

6. It may be necessary for you to examine the causes of your fall: how you came to lose that union and communion with God which you formerly enjoyed. Perhaps you would not *let your light shine* before your brethren, and before all men; it may be that on the other hand you gave way to *pride*, to high thoughts of yourself, your gifts, attainments, character, &c.; if the latter were your case, the following lamentation may express your state.

"Hardly yet do I know
How I let my Lord go,
So insensibly starting aside;
When the tempter came in,
With *his own* subtle sin,
And infected my spirit with *pride*.

"But I felt it too soon,
That my Saviour was gone,
Swiftly vanishing out of my sight;
My triumph and boast,
On a sudden were lost,
And my day it was turned into night.

"Only *pride* could destroy
That innocent joy,
And make my Redeemer depart;
But whate'er was the cause,
I lament the sad loss,
For the veil is come over my heart."

Or perhaps you were *self-indulgent*. You were not afraid to give an undue license to your bodily appetites. The sight, hearing, smell, taste, touch, were not kept wholly in submission to God: or the imagination was not curbed in by Scripture lines. Possibly you forgot to watch and pray; two of the plainest and most important Christian duties. By neglecting to watch and pray every moment, you lost your confidence in God, opened a door for the enemy to come in at, and fell into his power, in some measure. But if you gave way to self-will, anger, impatience, fretfulness, discontent, peevishness, covetousness, evil-surmisings, jealousy, or *any other* unholy temper, you thereby fell from your innocence and felicity of mind. Worldly *cares*, unnecessarily engaged in, or unduly attended to; worldly *business*, not performed with an eye single to the glory of God, in a worldly spirit rather than a devout frame of mind; and worldly *company*, kept without any particular call of duty: all, or any of

these, would rob you of that great blessing—**PERFECT HOLINESS**. But *unbelief* certainly had much to do with your fall; and perhaps was the principal cause of it. By doubting and carnal reasoning, thousands fall: and none can stand but by faith. *Standing still*, instead of *pressing on* to greater attainments, prepares the way for actual backsliding; *slothfulness* in the means of grace, causes many to pine; *disobedience to some precept of the moral law*, overthrows some; others *labor so little* to save those around them, they cannot prosper themselves; by *shrinking and receding from crosses*, trials and sufferings, many grow faint and weak as other men.

Brethren, you must pray, think, and examine closely, till you find out by what means you fell from your steadfastness.

7. But if you would recover the blessing of perfect love, you must *perfectly repent* of all your sinfulness and short comings. "The repentance consequent upon justification, (says an eminent writer,) is widely different from that which is antecedent to it." This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It does not suppose any doubt of the favor of God, or any *fear that hath torment*. It is properly a conviction wrought by the Holy Ghost, of the sin which still remains in our heart; of the *carnal mind*, which "does still remain, even in them that are regenerate:" although it does no longer reign, it has not now dominion over them. It is a conviction of our proneness to evil, of an *heart bent to backsliding*, of the still continuing tendency of the *flesh to lust against the Spirit*. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honor, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to atheism, or idolatry; and above all, to unbelief, whereby, in a thousand ways, and under a thousand pretences, we are departing, more or less, *from the living God*.

With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives, still cleaving to all our words and actions. In the best of these we now discover a mixture of evil, either in the spirit, the matter, or manner of them; something that could not endure the righteous judgment of God, were he "extreme to mark what is done amiss." Where we least of all suspected it, we find a taint of pride or self-will, of

unbelief or idolatry : so that we are now more ashamed of our best duties, than formerly of our worst sins ; and hence we cannot but feel, that these, so far from having any thing meritorious in them, yea, so far from being able to stand, in sight of the divine justice, that for these, also, we should be guilty before God, were it not for the blood of the covenant. One thing more is implied in this repentance, namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire : and much more, to speak one word aright, or to perform one good action, but through his free, almighty grace first preventing us, and then accompanying us every moment. The repentance, or *conviction* above described, is what you felt previous to receiving complete sanctification, and is the same that you must again feel, if you would be healed of your backsliding. Accompanying this conviction, is a holy shame for having grieved the Spirit, grief, sorrow, and mourning. A great struggle is experienced, similar to that which preceded our first receiving perfect love.

8. I will now give a concise and recapitulatory account of the manner in which holiness is regained, in the words of an esteemed brother in the ministry, who has long been a witness of this great salvation ; which I copy from a letter to me on this subject.

“ Our *peace* can never be even, while we are upon the back ground, or when we do not retain the grace given. A great blessing enlarges the soul’s capacity, and if we do not retain, there is an *aching void*. Here, I am persuaded, thousands of our (church) members are now groaning, and can hardly believe it possible for them to enjoy a witness as clear and full as they formerly had ; and here the master-piece of Satan’s subtlety is displayed, in hiding from them the real *nature and effect of gospel faith*. Is it not strange that *faith* which was so easily exercised, should now appear so MYSTERIOUS ? so difficult to come at ?

“ Do you ask, How shall one obtain the witness he has lost ? I would advise — 1. Feel himself reined up by the law of God to lead a useful life in the church. 2. By this law he will find the strength of sin (1 Cor. 15 : 56,) in his heart ; i.e. he will make sincere resolutions, but soon break them all. He says, ‘ I will be more faithful ; ’ but don’t consider that *faith* is the *root*, and *faithfulness* the *fruit* : if it be so difficult to bear fruit, we should suspect the root.

‘The branch cannot bear fruit *of itself*, except it abide in the Vine.’ The root, then, wants nutriment; this is *heart work*. 3. He should *separate* himself unto God; at the same time feeling his own weakness. If he resolves, pray God to sanctify the resolution. 4. He will now find that sin mixes with all his actions, words, and thoughts. Here will be deep distress and godly sorrow. 5. He must feel his utter helplessness; that he can make himself no better by all his efforts. Then, 6, expect this blessing by faith alone. He must come just as he is: i.e. expect it *by faith*, just *as he is*; and expect it *now*, this moment. If we think we must do, or suffer something first, that is looking for it *by works*, *by sufferings*, and not by faith. O how easily faith takes hold, when we have let go every thing else.”

The reader will excuse my quotations, though they express the same, or similar ideas to those already stated; as they corroborate my own testimony, and help my illustration of the subject, by giving different, but not contrary views of the same point.

9. I know not how to withhold from my reader, a beautiful definition of faith, by one whose memory (now that he rests from his labors,) is dear to hundreds of thousands, both in Europe and America: the founder (under God,) of the Methodist Church. Speaking of that faith whereby we are sanctified wholly, he says: — “Though it be allowed that both repentance and its fruits are necessary to full salvation, yet they are not necessary in the *same sense* with faith, or in the *same degree*: not in the same degree; for these fruits are necessary, *conditionally*, if there be time and opportunity for them, otherwise a man may be sanctified without them. But he cannot be sanctified without faith. Likewise, let a man have ever so much of this repentance, or ever so many good works, yet all this does not avail: he is not *sanctified* till he believes. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. Not in the *same sense*; for this repentance and these fruits are only *remotely* necessary, necessary in order to the continuance of his faith, as well as the increase of it; whereas faith is *immediately* and *directly* necessary to sanctification. It remains that faith is the only condition, which is *immediately* and *proximately* necessary to *sanctification*.

“But what is that faith whereby we are sanctified, saved from sin,


and perfected in love? It is a divine evidence and conviction—
1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving one step further. And one would imagine, there needed not one word more to satisfy a reasonable man of this, than the ancient promise, ‘Then will I circumcise thy heart, and the heart of thy seed, to love the Lord your God with all your heart, and with all your soul, and with all your mind.’ How clearly does this express the being perfected in love? How strongly imply the being saved from sin? For as long as love takes up the whole heart, what room is there for sin therein.

“It is a divine evidence and conviction, Secondly, that what God hath promised, he is able to perform. Admitting, therefore, that *with men it is impossible* to bring a clean thing out of an unclean, to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty in the case, seeing ‘with God all things are possible.’ And surely no one ever imagined it was possible to any power less than that of the Almighty! But if God speaks, it shall be done. God says, ‘Let there be light; and there is light.’

“It is, Thirdly, a divine evidence and conviction that he is able and willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more *worthiness or fitness* in the person he is pleased to honor. We may, therefore, boldly say, at any point of time, ‘Now is the day of salvation.’ ‘To-day, if ye will hear his voice, harden not your hearts.’ ‘Behold! all things are now ready, come unto the marriage.’ To this confidence, that God is both able and willing to sanctify us now, there needs to be added one thing more, a divine evidence and conviction that *he doth it*. In that hour it is done. God says to the inmost soul, ‘According to thy faith, be it unto thee!’ Then the soul is pure from every spot of sin; ‘it is clean from all unrighteousness.’ The believer then experiences the deep meaning of those solemn words, ‘If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, his Son, cleanseth us from all sin.’”

My brethren, you have here a lucid, comprehensive description of that faith, by which you first received, and may now again receive, perfect holiness.

10. The same excellent author last quoted, goes on to inquire:

“‘But does God work this great work in the soul, *gradually or instantaneously*?’ Perhaps it may be gradually wrought in some. I mean, in this sense, they do not advert to the particular moment, wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done *instantaneously*; that the Lord should destroy sin, *by the breath of his mouth*, in a moment, in the twinkling of an eye.  AND SO HE GENERALLY DOES, a *plain fact, of which there is evidence enough to satisfy any unprejudiced person.*”

11. With an address from the same venerable man, I shall close my exhortation to those who have fallen from perfect holiness.

“Thou, therefore, look for it every moment. Look for it in the way above described; in all those *good works* whereunto thou art ‘created anew in Christ Jesus’ — there is then no danger: you can be no worse, if you are no better, for that expectation. For were you to be disappointed of your hope, still you lose nothing. But you shall not be disappointed of your hope: it will come, and will not tarry. Look for it then, every day, every hour, every moment. Why not this hour, this moment? Certainly you may look for it *now*, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or works. If by works, you want something to be done *first, before* you are sanctified. You think, ‘I must be or do thus or thus.’ Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are: then expect it *now*. It is of importance to observe that there is an inseparable connection between these three points, expect it *by faith*, expect it *as you are*, and expect it *now*! To deny one of them, is to deny them all. To allow one, is to allow them all. Do *you* believe we are sanctified by faith? Be true, then, to your principle; and look for this blessing just as you are, neither better nor worse, as a poor sinner that has nothing to pay, nothing to plead, but *Christ died*. And if you look for it as you are, then expect it *now*. Stay for nothing: why should you? Christ is ready; and he is all you want. He is waiting for you: he is at the door! Let your inmost soul cry out,

‘Come in, come in, thou heav’nly guest,
Nor hence again remove;
But sup with me, and let the feast
Be everlasting love.’”

For the Guide to Holiness.

TO FREEDOM FROM THE EARLIEST DAYS.

To Freedom, from the earliest days,
 The soul of poetry has given
 The tribute of its mighty lays,
 A note, that had its breath from heaven.

Nations have started at its call ;
 And not a heart and not a hand
 Was absent from the living wall
 That rose around the bleeding land.

And yet, which gives the greatest pain ?
 The links the outward man that bind ?
 Or that unseen but galling chain,
 Which subjugates the sinful mind ?

Oh sinner ! If there's truth and power
 In all that calls us to be free,
 Awake ! 'T is now the day, the hour !
 Arise, assert thy liberty.

U.

For the Guide to Holiness.

ON THE NATURE AND PRACTICAL EXTENT OF THE POWER OF LOVE.

It is worthy of notice, that pure or unselfish love has a power beyond any thing else, to make *itself* loved. This remarkable power is as permanent as its own existence. As its attributes of universality and purity, its dispositions to love *all*, and to love *all without selfishness*, are essential to its nature ; so also is the attribute of its influence, that secret but certain power of making itself beloved, which it has over all minds. It is not a power therefore, which is acquired, but inherent ; not incidental, but permanent ; exerting its authority by virtue of its own right, and not merely as the gift of favorable circumstances.

2. Pure love necessarily makes itself beloved, because it involves in its own nature two things which have a power over love, namely: Truth and Beauty. If there are any grounds for the assertion, which is sometimes made with great emphasis, that the highest wisdom comes from the heart; then it is certain that pure love, which is the highest exercise of the heart, has an alliance with truth as well as with affection. Truth is in it, in its source, and flows out in its issues. Pure love could not exist without the truth of things existing in it,—that truth which is *eternal*, proclaiming that love without selfishness, is what it ought to be, and that it could not be otherwise than it is, without a violation of the facts and order of the universe. The truth is in it, in what it is and in what it makes, in its nature and its results. He, who is in the exercise of this ennobling affection, cannot contend for the mastery, cannot defend or overreach another, cannot oppress his fellow-man, cannot engage in war. His spirit, therefore, involves a doctrine. It proclaims the unchangeable nature of rectitude, the cessation of oppression, the right to life, subsistence, education, and religion, the restoration of universal brotherhood, the establishment of universal peace.

3. And pure love is as beautiful as it is true. Beauty is the daughter of truth. The true and the beautiful, in morals as well as in nature and art, have an eternal relation. And where the truth is, standing out in its own free and noble lineaments, there must be beauty. When things are in the truth, they are where it is fitting and right that they should be;—just in their facts, just in their relations, just in their influences. And this statement will apply to morals, as well as to nature. There is a truth of actions, as well as of things; and when morality is in the truth, the moral action also is just in its facts, just in its relations and influences. And it is an eternal law, that whatever is in the truth cannot be out of the sphere of beauty; but has at the same time a lesson for the understanding and the heart.

4. With such elements involved in its very existence, pure or holy love cannot fail to make itself beloved. While its nature is to go out of itself for the good of others, and its very life is to live in the happiness of others, such is the transcendent truth and beauty of its divine generosity, that, without thinking of itself, it makes itself the centre of the affections of others. In its gently pervading and at-

tractive nature, it finds the analogy and the representation of its influence in the natural world. The sun as the centre of the solar system, binds together the planets which revolve around it, because it has something in itself, which may be said to allure and attract their movements, rather than compel it. What the sun is to the natural world, pure love is to the moral world. It not only has life in itself, which necessarily sends out or *gives* love, but has an innate power in itself, which necessarily *attracts* love. Receptive, at the same time that it is emanative, it stands as the moral centre, which, without violating their freedom, turns the universe of hearts to itself.

5. The man, therefore, who is inspired and moved by the sentiments of pure or holy love, is a man of *power*. The maxim that knowledge is power, is not more true than the proposition, that love is power. Limited in knowledge, and weak perhaps in social position, the man who loves, is powerful by *character*. His mere opinion, divested as they necessarily are of the perversions of selfishness, inspire more confidence than the proofs and arguments of other men. His wish becomes a law, and has far more influence with those around him than the arts and compulsions which a spirit less pure and generous would be likely to apply. Power is lodged in him, lives in him, moves in him, goes out from him. It costs him no effort. It is felt, almost without being exercised.

6. This helps us to solve the problem — *How shall we do good*. To have a heart of holy love, is to do good, because such love cannot exist without possessing in itself and without exerting an influence for good. Power dwells in the bosom of love. The man who will not fight, but when he is smitten turns the other cheek, and like the Saviour, forgives and loves his enemies, conquers by the grandeur of his sentiments. The man who does good from the impulse of good, and without asking or seeking reward, disarms enmity, commands friendship, controls sensibility. He realizes, in the spiritual sense of its terms, which is far more important than the temporal, the fulfilment of the declaration of the Saviour, "Give, and it shall be given unto you. Good measure, pressed down, and shaken together, and running over, shall men give into your bosom."

7. It may undoubtedly be admitted, that those who have not arrived at this high degree and purity of love, nevertheless have influence. But their influence, whether we regard it as more or less

considerable, is *aggressive*, rather than *attractive*. It compels, rather than draws. By arguments in support of Revelation, by appeals addressed to their interest and fears, by social and prudential arrangements, they aim to bring others within the currents of religion, and to coerce them, as it were, to come in. They are much at work, developing plans and prudences of action, mining and countermining with the highest dexterity of moral and religious strategie, sometimes with considerable effect, and sometimes like the apostle Peter and his associates, toiling all night and catching nothing.

But to the man whose heart is filled with divine love, his life is his strategie; his heart is his argument; and the Holy Ghost within him, is his prudential consideration. The less his strategie, and the more his simplicity, provided his simplicity is founded on purity and faith, the greater will be his power. He can no more separate power from himself, or himself from power, than he can separate himself from existence.

8. Love, (that love which flows from God, and is of the same nature with divine love,) controls all things. Brute animals cannot stand before it. There is not a bird that flies in the air, nor a wild beast that roams in the forest, that does not yield to its supremacy, as soon as they really know it to exist. They now fear man and flee from him, because they know him to be an enemy. If they only knew it to be otherwise, they would come and light upon his head and lie down at his feet, as they did in the days of the garden of Eden. The heart of the leopard would be softened, and the tiger and the lion and the lamb would lie down together. And if there are men whose hearts are harder than those of the wild beasts, they are not too hard to be softened and moulded by the same divine power.

Love, therefore, is the principle operating by its own divinity, and attractive in its influence rather than aggressive and compulsive, which is destined not only to control, but to renovate the world. It will conquer, it is true, by a new system of diplomatics; but its conquest will be none the less effectual. The blast of the bugle, which arouses the energies of the unholy and belligerent, will be succeeded by the song of angels, *Peace on earth, and good will to men.*

L. M.

For the Guide to Holiness.

TO THE LAMBS OF THE SAVIOUR'S FLOCK IN CHARLOTTE AND GERRY.

MY DEAR BRETHREN, BELOVED IN THE LORD : — It is to me a source of unmingled pleasure and distinguished honor that I have the privilege of addressing those whom the Great Shepherd calls his own, and delights to lead out into the open pastures of his love, and beside the still waters of comfort. When "I came to you, brethren, I came," you know, "not with excellency of speech or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you save Jesus Christ and him crucified. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and with power; that your faith should not stand in the wisdom of man, but in the power of God." As I shall never forget the gracious outpouring of the Holy Spirit on all the saints of the Most High, and the power and energy that was given to the Word of truth as it was made to reach your hearts, so you will never lose sight of your thorough awakening to a sense of your guilt and condemnation as sinners, and your subsequent and glorious conversion to God. Faith, standing in the wisdom of men, I knew would have a miserable foundation, one that would soon give way, and leave you, in the estimation of the world, miserable backsliders; I therefore studiously avoided having any thing enter into the foundation of your faith but the power of God. You were admonished that great desolation had come upon the church of God, and with many, religion was a hissing and a by-word, on account of there being formal professors, and a great army that had abandoned it altogether. The character of the backslider looked unlovely and even quite wretched, and your resolution was firmly set that you would never swell the number of wretched apostates.

All this was so brought before you, that it was thoroughly considered before you took the first step toward the fold of Jesus. When I left you for this field of labor, it was a matter of wonder to some, that out of so many, but one (and that not a clear case,) had

turned from the good way; but to me, I must confess, it was more a matter of expectation and joy.

But while you have been steadfast in your *profession*, have you been immovable in your love to God, and faithful in the discharge of your religious obligations? Cold-heartedness and stupidity you have learned to deprecate as much as backsliding itself, for it is backsliding. I remember well your love and joy and hope, as manifested the last time I met you in class. Do the same continue? Has every grace increased more and more? Do you very often, and when you have time, go away alone, and read the blessed Bible, and spend some time in secret prayer? How many times in a day is this practised? Most of you are yet under the guardian care of beloved parents. Are you obedient, obliging, and loving? Do you always speak to and of your parents with reverence and respect? Honor thy father and thy mother, for this is the first commandment with promise. Are you always in the prayer and class-meetings when it is at all practicable? Do you realize that the Spirit of the Lord is with you, and that where the Spirit of the Lord is, there is liberty? Do you speak and pray as the Spirit and your judgment point out the duty? Has any one of you grown cold toward the Sabbath school? There is no one way in which you can be more useful than in taking care of those little ones. They belong to Christ, and it is the duty of the church to feed them with the sincere milk of the word. I beseech you, brethren, always be present in the Sabbath school.

Does your love abound more and more toward one another and to all the brethren? Do you love those the most fervently who are the most prayerful — whose lives and conversation are the most circumspect — that are the most free and willing to advise, comfort, and *admonish* you, and lead you on to the perfection of holiness in the fear of the Lord? Have you that charity that is long-suffering and kind — that is not easily provoked — that *thinketh* no evil — that when it is possible, believeth all things good of a brother, and if faith fails, that hopeth all things, and if hope fails, that endureth all things? Has all bitterness, and wrath, and anger, and clamor, and all evil-speaking, been kept away from among you with all malice? And are ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you? Or which

can hardly be supposed, have you had no occasion for these godly admonitions of the apostle?

If you are increasing in love to God and your neighbor, you are advancing in holiness. Let the commandment, "*Be ye holy,*" be engraven upon your heart. Remember it is God who requires it. He demands it for his own glory, for the good of his church, and last, not least, for your own happiness here and glory hereafter. Be not content with the ordinary attainments of Christians. Live not in the dreary region of a heartless profession. Be not idlers in the vineyard of the Lord. He will soon come to gather the fruit, and it will be your joy and triumph to have a rich harvest in readiness for him at his coming. Your great business is with God, the souls of men, and eternity. No qualification is adequate to this work, but that which comes from heaven. May the promise of the Father, the comforts of the Holy Spirit, come upon you and qualify you for every good word and work.

The example of no Christian societies within my acquaintance, is watched by an ungodly world, as is yours. The wicked have done all that their means would allow of, to shame you out of your confidence in religion and induce you to fall back into the ranks of the enemy. Thank God, you were sustained. Now the enemy in shame has left the field, and given you up as lost to the world, will you dream of a time of ease and rest? May heaven forbid it! You are lost if you do. It is but one of the wiles of the enemy. When the wolf howled and the lion roared and threatened to enter the fold, you were driven to the bosom of your Great Shepherd, and not one of you was injured. He that was for you was mightier than all that could be against you. Are you now less watchful, less prayerful, less resolute in the discharge of your duties? I hope and pray not. As the world's malignant eye is continually on you, guard all your words, and shun the very appearance of evil, before them. At the same time, let your light so shine before men that they may see your good works, and be led to glorify your Father in heaven, remembering that they that turn many to righteousness shall shine as the stars in the firmament, for ever and ever.

I commend unto you my successor in that field of labor. Uphold and make him abundantly useful to you, by your prayers. Now I commend you to God and the word of his grace, which is able to

build you up. My heart's anxieties for you are only known to God. But he will take care of you. I have confidence in him.

Your tempted servant in the hope of immortality, she that was once among you, joins me in my salutations.

RANDOLPH, *Aug. 15th*, 1849.

H. H. MOORE.

From the Evangelical Christendom.

CHRISTIAN FELLOWSHIP.

ONE sole baptismal sign,
One Lord, below, above —
Zion, one faith is thine,
One only watchword — love.

From different temples though it rise,
One song ascendeth to the skies.

Our sacrifice is one,
One Priest before the throne —
The slain, the risen Son,
Redeemer, Lord alone !
And sighs from contrite hearts that spring,
Our chief, our choicest offering.

O, why should they who love
One Gospel to unfold,
Who seek one home above,
On earth be strange and cold ?
Why, subjects of the Prince of Peace,
In strife abide, and bitterness !

O ! may that holy prayer,
His tenderest and his last,
His constant, latest care,
Ere to his throne he passed —
No longer unfulfill'd remain,
The world's offence, his people's stain.

Head of the Church beneath,
The Catholic — the true —
On all her members breathe —
Her broken frame renew !
Then shall thy perfect will be done,
When Christians love, and live as one.

GUIDE TO HOLINESS.

REV. JOHN BRODHEAD.

JOHN BRODHEAD is a name well known in the annals of New England Methodists. The memory of what he was, and what he did, they will ever love to cherish.

We ought to remember the great and good who have passed into the skies, not for their sakes, but for our own. They do not need our tears or praises; but it is profitable to us to reflect on their labors and attainments. Nothing is more animating to "the soul that is seeking to realize the highest results of the Divine Life," than to see them exhibited in the experience of others—nothing more inspiring to those who pant after usefulness, than to contemplate the successful labors of good men who have gone before them. In respect both to Christian experience, and religious efforts, we feel that, "what man has done, man may do." And we feel too, that God, who was so rich in grace towards them, is rich unto *all* who call upon him. Has he done great things for them? He is able to do for us too, "exceeding abundantly above all that we can ask or think!"

It is universally admitted, that example is powerful—more powerful than precept. Then let the examples of the great and good, after having blessed their cotemporaries, be carefully handed down to posterity. It is said that "David, after he had served his own generation, by the will of God fell on sleep." But his example does not sleep. All the dear children of God, from that day to this, have

felt its powerful influence. In every age of the church his cheerful faith has strengthened the suffering and depressed, while his sad fall, and deep repentance, have in turn warned and touched many a heart. Yes, David, while serving his generation, was unconsciously living for posterity. Surely he has done more good, a thousand times over, since he "fell on sleep," than he ever did when he was awake. "No man liveth to himself, and no man dieth to himself."

We have, then, high authority, as well as high encouragement, for writing the biography of good men. But while such records are valuable, they are not always so beneficial as they might be, because the gifts and graces of the individual described, are too often spoken of as if they were inherent, or somehow of his own procuring; and we stand gazing in admiration of the man, instead of looking gratefully to that Almighty power and love, which wrought in him to will and to do. Paul, the noble-minded, self-sacrificing, fervent-spirited Paul, says: "By the grace of God I am what I am." Every renovated heart says the same, and shrinks from human applause. Its language is, "Do not praise me; thank God."

John Brodhead was born in Smithfield, Northampton Co., Penn., Oct. 5th, 1770. He had a pious mother, who brought him up in the nurture and admonition of the Lord. When we hear of a great man, we always expect to find that his mother was an intellectual woman; and when we hear of a good man, we almost always find that he had a good mother. It has been said by a careful observer, that, "there never was a great man, the elements of whose greatness might not be traced to the original characteristics, or early influence of his mother." The converse of this proposition, however, does not hold true.

In the present case we are left to judge of the intellectual qualities of the mother, from what we know of the son, and we shall conclude that she had a good mind, as well as a good heart. "Mr. Brodhead has been heard to say, that he never forgot the impressions made upon his mind while kneeling at his mother's feet learning his little prayers." But many years passed away before that pious mother received the answer to her petitions. God taught her to *wait*, as well as to *pray*. It was not till his twenty-second year, that her son became truly and permanently interested in religion.

While listening, one evening, to a Methodist Preacher, his atten-

tion was arrested, and he was brought under a deep conviction of his guilt and danger. He went home in great distress; and wishing to avoid observation, took refuge in the barn. Here, while he mused, the fire burned, and a voice seemed to utter itself in his soul, "*Prepare to meet thy God!*" His distress increased, and he no longer tried to conceal it. He saw so clearly, that he, and all his impenitent friends were on the verge of eternal ruin, that he not only cried out, "What shall I do to be saved?" but began to warn others "to flee from the wrath to come." He told his companions in sin, that "if there was mercy for him, he was resolved never to rest till he should find it." One of them replied, "you are beside yourself—the Methodists have made you crazy!" "No," said he, "I have been beside myself most of my days, but now I am returning to my right mind." He was made the instrument of awakening several of his friends before he had himself submitted to God. Soon, however, he was brought to the foot of the cross, and there he lost his burden.

Now his whole concern was to persuade others to embrace the Saviour. His attention was soon turned to the work of the ministry. He entered the itinerant service in 1794, at the age of twenty-four. His first circuit was in his native county of Northumberland, Penn. In this case, it seems the prophet was not without honor in his own country. His fine powers of mind, his ardent affections—both natural and gracious—his commanding personal appearance, and powerful oratory, would have distinguished him any where.

The next year he was appointed to Kent, Del. In 1796 he came to New England, and took the Readfield circuit, in Maine. The year following he was sent to Massachusetts. Lynn and Marblehead were the scene of his labors. In 1807 he had charge of the Boston District. Among his co-laborers were Pickering, Webb, Munger, Steele, Kibby, Merwin, and Ruter. During his ministry he labored more or less in all the New England States. The whole of his ministerial life was spent in New England, except the first two years.

His toils and hardships impaired his health; and at the age of forty-six we find him among the superannuated. During the remainder of his life, a term of twenty-two years, he sometimes recovered sufficient strength to labor a year or two at a time; but fifteen out of the twenty-two years, he was compelled to be on the superannuated list. In 1837 the powers of mind and body rallied for one more

effort; he labored a year at Seabrook and Hampton Mission, N. H., and died in the service. This event — so joyous to him, so afflictive to the Church — occurred April 7th, 1838. He was sixty-seven years old, and had been forty-four years in the ministry. He died of a disease of the heart, under which he had been suffering many years. His covenant God was with him in the death valley, and the light of heaven shone brightly upon him. Those who witnessed his triumphant death, and had seen his devoted life, could say,

“Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master’s joy!”

The Boston Post paid the following tribute to his memory, at the time.

“Possessing, naturally, a strong mind, warm affections, and an imposing person, he was a popular as well as an able and pious preacher; and probably no man in New England, had more personal friends, or could exercise a more widely extended influence. He was repeatedly elected to the Senate of his adopted State, and to Congress.* Yet was always personally averse to taking office; and though he spoke but little on political subjects, the soundness of his judgement, and the known purity of his life, gave much weight to his opinions. In the early days of his ministry, he endured almost incredible fatigue and hardship, in carrying the glad tidings of the Gospel to remote settlements; often swimming rivers on horseback, and preaching in his clothes saturated with water, till he broke down a naturally robust constitution, and laid the foundation of disease, which affected him more or less during his after life. In his last days, the Gospel, which he had so long and so faithfully preached to others, was the never failing support of his own mind. To a brother clergyman, who inquired of him, a short time before his death, how he was, he said, ‘The old vessel is a wreck, but I trust in God the cargo is safe.’”

* While Mr. Brodhead, on account of physical inability, was induced to serve God and the people in such capacity, he was ever mindful of his holy calling. On one occasion, at Washington, when asked in the presence of several worldly-minded professors, what was his vocation at home, he said, “At home he preached the gospel, and when at Washington, his purpose was to live it.” This was a much needed and appropriate rebuke.

We find the following notice in the public records of the church.

"He was a good man, deeply pious, ardently and sincerely devoted to the interests of the church and the world: it is known to all who were acquainted with the untarnished excellence of his character, that a great man and a prince has fallen in Israel."

Mr. Brodhead was gentlemanly and dignified in his manners, yet there was mingled with his dignity, such a sweetness and humility, that he commanded from those who approached him, both respect and love. Perhaps no preacher of his day was more universally beloved. Alike, the favorite of the old and the young; it would seem that the hearts he won for his Master, he first won to himself. His pulpit talents were of a high order. His sound, logical mind, deep tenderness, and vivid imagination, gave him great power. But the best talent of all, and that which does most secure success, is *the talent of being in earnest*. There is nothing like it. Any man may have this, and be powerful—the greatest man without it, is weak. Mr. Brodhead made his hearers feel that he was in earnest. It is said that sometimes he spoke with an eloquence almost irresistible. His large person and noble countenance* seemed to expand with the majesty of his thoughts, and he stood forth before the awe-struck assembly, with the authority of an ambassador of Christ. At other times, both preacher and hearers would be dissolved in tears.

He was a man of strong faith. It was on this solid foundation that the whole superstructure of his Christian character was built. Faith made him efficient in action, and patient in suffering. It was this that made him so energetic and persevering, in spite of bodily weakness. He was "strong in the Lord, and in the power of his might." This imparted that *hopefulness* too, which gave such an impulse to all his undertakings. He was patient, gentle, forbearing, and forgiving—obeying the apostolic injunction, "Ye then that are strong, ought to bear the infirmities of the weak." A heart full of love to God and man, can afford to do this.

How important it is, that preachers of the Gospel should be men full of faith and of the Holy Gost! What would Mr. Brodhead's talents have done for him without this? He might have won the hearts of the people to himself, but he never could have won them to Christ. But while the minister of the Gospel walks with God, it

*See an excellent portrait of him in the July number of the Guide.

is necessary he should remember, that he is also to *walk with man*. He must not lose himself in study, or heavenly contemplation, so as to forget that he and his people are yet in the body. He must mingle freely with them, preaching a thousand little sermons by the wayside and fireside, rejoicing with those who rejoice, and weeping with those who weep. He must be *accessible*; so that when an enquirer comes, and tries to state his difficulties, and can hardly find words or courage to utter them, he may be able to help him out. There is nothing so powerful as private preaching. People are used to hearing sermons, but they are not used to being faithfully conversed with. Direct appeals to individuals oftentimes produce much more effect than the speaker has any idea of.

Nor is it the impenitent alone who need the personal attention of the preacher. Those who have begun the Christian course require much instruction. They have a great deal to learn about the life of faith. They should be urged to seek for sanctification as earnestly as they ever sought for conversion. But here a difficulty presents itself: can a minister preach to any purpose beyond his own experience? Sanctification is a great subject; and if ever an experienced teacher is wanted, it is here. It is not enough that we say to the young Christian, we believe it your privilege to enjoy the blessing of perfect love, and to be kept from all voluntary transgression, we must be able to say, we know it is so from our own blessed experience.

It is difficult to see how a preacher can hope to lead any of his people into the way of holiness before he has entered it himself. It is like an unconverted man trying to lead sinners to Christ. There are many things which may be taught intellectually, and learnt intellectually, but this is not one of them. This is something that goes from heart to heart. How can any Christian minister, who believes this pearl of great price may be obtained, rest a moment till he has sold all and bought it? Holiness is a part of our creed, but until it becomes a part of our experience, it is to us but a hidden treasure — a something that we think is within reach, but which we never lay our hand upon. What is a rich inheritance worth to us, if we do not take possession of it?

No degree of piety, short of *entire consecration*, can ever be satisfactory to God, or to our own hearts. Nothing short of this will give efficiency to action, take the burden from life, and the sting from

death. Holiness is the great want of the church and the ministry. When it is generally enjoyed by the preachers, we may expect it will be by the church. Then, and not till then, will the world be converted. How many ministers of the gospel there are, who do not enter into the rest of faith themselves, and hinder those who would ! Every one who believes in the doctrine of holiness, and does not enjoy it himself, will inevitably be a great hindrance to others. If he be considered a good man, conscientious and zealous, so much the worse. The people will say — or at least will feel — “ If so good a man as our preacher has not attained this state, it is not worth while for us to seek it.”

Let those who lead the flock of God think of their responsibility in this matter, especially when they reflect that they have a light on this subject which their brethren in the ministry of other denominations do not enjoy. But so far as they fall short of the actual experience of the blessing, they put their light under a bushel.

If all the preachers and leaders in the Methodist Church should come into the enjoyment of perfect love, how quickly it would be apparent in their sermons and addresses ; how soon the more spiritual members of the church would catch the sacred flame, and in their turn communicate it to others. Then there would be one general, glorious and *permanent* revival of religion. The impenitent could not stand before such a holy influence — they would be converted. And would it stop here ? No ; it would be felt by other denominations. Those who now object strongly to our views on this subject, could not gainsay or resist the evidence which would then be given. They, too, would seek, and they would find. Then the world would quickly be filled with the knowledge of the Lord, as the waters cover the sea !

It is good for man to suffer the adversity of this earthly life ; for it brings him back to the sacred retirement of the heart, where only he finds that he is an exile from his native home, and ought not to place his trust in any worldly enjoyment. It is good for him also to meet with contradiction and reproach ; to be evil thought of, and evil spoken of, even when his intentions are upright, and his actions blameless ; for this keeps him humble, and is a powerful antidote to the poison of vain-glory.—*A' Kempis.*

For the Guide to Holiness.

THE AUTUMN LEAVES, DESCENDING FAST.

The autumn leaves, descending fast,
Are rent and scatter'd by the blast;
But not more sure they press the earth,
Than fall the hopes of human birth.

See earthly pleasures pass away;
See health and loveliness decay;
And friendship's pledge, so warmly spoken,
No sooner made, than coldly broken.

Oh, place no expectations here,
To find them crush'd, however dear,—
If thou canst trust the morning dew,
Then hope to find earth's promise true.

But lift in faith thy tearful eye
To that far clime beyond the sky,
Where hopes that bloom shall perish never,
But bright to-day are bright forever. U.

For the Guide to Holiness.

OF THOSE MENTAL OR SPIRITUAL REQUISITES WHICH ARE NECESSARY IN BRINGING THE MIND INTO HARMONY WITH PROVIDENCE.

THE first thing which is requisite in bringing our minds into harmony with Providence, is a deeply-settled disposition to look upon Providence as a *life*. Providence is not merely an arrangement of things, but an animated, a perceptive, a living arrangement. In other words, in recognizing Providence, we are to recognise preëminently that God of Providence who lives, acts and forms plans in that arrangement and succession of things which goes under the name of Providence. It is not the things themselves, but the wisdom, or the God of wisdom that lives in them, which gives them

their importance. It is not that which takes place, in itself considered, but the significance attached to it, which gives it its language. The providential events are the sign; but it is God, and God's wisdom and purposes which are signified. He as truly lives in Providence as he lives in nature.

2. In the second place, in order to enter into a line of providential harmony, it is necessary to believe, not only that God exists in his providences, but to have a full and settled conviction that he will make all providential events, whatever may be their present character, ultimately conspire to the good of those who trust in them. "Without faith it is impossible to please God." A faith which receives all the events of Providence as conspiring to the good of those who trust in him, transports us from the present to the future; in making us submissive to change, it elevates us above change; and in extracting the sting of suffering, it renders us triumphant over sorrow.

But this is not the most important view of it in this connection. If we have not a disposition to trust God, we are thrown back upon the necessity of trusting to ourselves. We take our life in our own hands, and we ourselves must take care of it. Without faith in God we shall not ask Him for direction; and without asking Him we shall have neither guidance nor support.

3. In the third place, in endeavoring to harmonize with Providence, we are not so much to *bring* ourselves into this position as to *let* ourselves be brought into it. Our disposition should be one of entire passivity in relation to ourselves, that is to say, in reference to all selfish plans and interests, in order that the divine arrangements and operations may have their full effect upon us. It is thus that we shall realize the fulfilment of a passage in the thirtieth chapter of Isaiah: "In quietness (that is to say, in the quietness of self,) shall be your strength." And again, in the same chapter, "their strength is to sit still."

Providence is a present fact, a thing *given*, a divine constitution of arrangements, touching us on every side, furnishing motives to action, and presenting to us the faith in which we should walk. We are in the midst of its wide multitude of facts and events, like a plank thrown into the boundless and ever-moving ocean; and unless there is in us some element of resistance and repulsion, we necessa-

rily, supported quietly on its bosom, and harmonizing with its most stormy currents, float onward to the issues which its mighty movement ensures. What we mean to say, in other words, is, that retrenching and subjecting the intimations of our own wisdom and will, we must leave ourselves, without self-calculation or self-dependence, entirely to the wisdom and will which the God of Providence utters in the things, circumstances and relations around us. This is an important state of mind. We must sit still, and be quiet in reference to human calculations, human interests, reasonings and passions, because quietness and stillness to nature is acquiescence with God, and passivity to self implies the coöperation of activity in that which is not self.

4. We ought to add, perhaps, that these views are not at all inconsistent with any proper conceptions of personal responsibility and of moral agency. Understood as they are designed to be understood, they do not imply the extinction of man's moral nature, but only its right adjustment in relation to the Being from whom it draws its true life. There cannot be two perfect wisdoms in the universe, unless there are two Gods. And if perfect wisdom is better than imperfect, then it must come from God. And for the same reason, if a perfect will is better than an imperfect one, it must be in harmony with God's will. And the obstacles to this divinity of wisdom and this heavenly harmony of will are to be found in the suggestions of human passion and pride.

5. Such is the perversity of the human mind, in its fallen state, that it is difficult for it to form a conception of moral freedom, except in those cases where freedom develops itself in the shape of rebellion. A mind which is not divergent in its own methods and ways, but subsides from itself and sinks into the harmony of the divine arrangements, seems, when viewed by man's darkened eye, to have lost something of its independence. But to the eye of holy faith it is no such thing. The gift of freedom is divine, and can be sustained in its true and divine nature only by being kept in union with God. The true freedom, the angelic freedom, is that which is hidden in God's freedom.

L. M.

HE is most perfect who is most united to God by love.

For the Guide to Holiness.

TO THE REV. GEORGE WINSOR AND LADY, STATEN ISLAND.

BOUNDBROOK, N. J., July 24, 1849.

DEAR BROTHER AND SISTER:—For some time past I have been desirous of writing to acquaint you of my position and progress in the grace of our Lord Jesus Christ, and I now address myself to the work.

You have heard of the good people from New York being over here, talking with us about entire sanctification, and praying that the Lord might *send down upon us "the refining fire."* Their labors have not been in vain. All have felt the benefit of their visit. I feel personally under a weight of obligation to God for so graciously directing their steps to this place; for they have been instrumental in leading my soul from a state of comparative "darkness" into that degree of *light* which may, indeed, be termed "great and marvellous," inasmuch as I can now declare to you, and to all men, that Jesus is my present, entire, all-sufficient Saviour, *my Redeemer from all sin.*

Say, will you not unite with me in offering praise to the name of him who has so condescended to regard such a cypher in existence as myself, and to raise me to a position so exalted, so conspicuous in creation, so glorious? O, may the recollection of this astounding act of grace ever prostrate me in deep humility before him, and ever induce the fire of thanksgiving to burn with a constant and increasing flame upon this "altar of earth," my poor, trembling, yet rejoicing heart.

Perhaps you may think I am talking rather largely, but remember, as I have before stated, *I do not profess to have attained this state of myself*, IT IS ALL OF THE LORD. The disposition to seek the blessing came from Him; the ability to believe for it was also from Him; and the blessed result, *Salvation*—salvation in its higher sense,—all flows from Him. It therefore behooves both me and you to give Him the glory—the whole glory. Let us see that this is done, and always done.

I was led to inquire into the possibility of living sanctified to God, fifteen months ago, by attending two of the *meetings for the promo.*

tion of holiness, held in New York, one at Dr. Palmer's, the other at Madison Street Church. I heard with surprise many who testified, declare that the blood of Jesus cleansed them from all sin; and among the rest, our dear brother and sister who reside in that city. After returning home I studied the Bible, with the view of discovering more clearly the blessed privilege. And O, how distinctly was the film removed from my eyesight! I perceived the thing not merely in the light of a personal advantage, but in that of a personal obligation, and saw that it was my imperative duty to live holily and unblamably before God, and ever since that interesting season have striven hard to live a life of entire devotedness to Him. I missed the mark, however, for some time, because I sought too much in a legal manner, too much by the works of the law, and not in the way Mr. Wesley recommends, wholly "*by faith*." I resolved, and tried, but consequently stumbled, and that over and over again. On the occasion of the visit of the New York friends, brother D. and sister B. led the class to which I am attached. The latter commenced the exercise, came to me and said — "Sister, do you wish to prove the will of God?" "Yes," I replied, "yes, in all things." "Then," she rejoined, "then the will of God is even your sanctification, or, in other words, that you should be holy like himself." I had read the quotation before, but it now struck me with greater force than formerly.

A short time after this occurred, Brother D. began to speak to the brothers, and spoke much upon the privileges of the Christian — and the promises in the Word. Among other things, he said, if you will only believe fully, every promise between the lids of the Bible is yours, and will be fulfilled in your saving, and triumphant experience. This encouraged me greatly, for I had often thought of the trial, and supposed if I could believe in this degree, I should do well enough. I went on through the following week examining the promises of God relating to a clean heart, and several of them struck me with peculiar force — one of them which I shall never forget, was as follows: — "I will bring forth thy righteousness as the LIGHT, and thy salvation as the NOON DAY," — and these words of the Saviour kept sounding in my ears all the time, "Have faith in God." I tried to believe. About this time, sister B., in conversing with the sister referred to, alluded to Abraham, and stated that his greatest exercise

of faith amounted to nothing more than a mere *taking God at his word*. I pondered it well, and at our next class meeting when directed by her to lay *all* upon the altar, and believe to the best of my power in the strength of Christ for the blessing, I DID SO. I however expected some overwhelming sensation immediately, but felt nothing of the sort. I was then asked if I was ready to receive it in any way the Lord saw proper to bestow. I replied in the affirmative, and the inward disappointment subsided. Next, I was exhorted to remain just so, keeping myself upon the altar, and believing that Jesus momentarily saved me. I tried to do so in divine strength; and was further comforted by sister B.'s remarking that sanctification did not consist in the fact of having any specific set of feelings, but merely in the will being entirely surrendered to God, and wholly under the divine rule. I felt it to be the case with me, and quietly rested in the confidence that the blessing was mine — and this news I took care immediately to communicate to my husband. The next day, I lived by faith, but on Tuesday got into trouble. I began to think of the great cross of professing holiness publicly. It was suggested that I had better keep it to myself, for no one would believe me, and moreover it would ill become me, as there were those much older than myself upon whom such duties exclusively devolved — and as to praying in public, this was quite out of my sphere of duties. I felt exceedingly cast down — I yielded in a measure to the adversary — and my mind became filled with darkness. It seemed that I had again receded to the starting point, and that all was over. But I went to the Savior once more — cast myself at his feet — renewed my consecration — believed he received me, and rested on him as my sanctifier. At this moment light broke into my soul, and I saw, as I never had done before, Jesus as my perfect Saviour, past, present, and everlasting — my peace flowed back again and filled me; ever since this, without a moment's interval, has my heart been expanding, and so fully is it replenished with love, that it can hold no more. In the strength of the Lord I have determined to profess it upon all proper occasions, and also to take up every cross (for something seemed to say to me continually that Christ *would cease to save* if I *ceased to witness*.) In so doing I feel sustained by infinite power; receive indescribable liberty, and perpetually prove our Lord's statement, "my yoke is easy, and my burden is light." My husband also

rejoices in the same salvation, and I hope both of you participate with us in the possession of that "*holiness without which no man can see the Lord.*"

I remain, my dear brother and sister,

Yours affectionately,

ALETTA WINSOR.

For the Guide to Holiness.

THE WORD OF TRUTH.

It is believed there is a divinity in the Word of God that has escaped the notice of many readers of the Bible. Even Christians have mourned and prayed and wept, and lived destitute of desired blessings, because they did not know where to find them — did not know how to use and appropriate to themselves the Word of God. Paul assures his brethren at Rome that his coming to them would be in the "fulness of the blessings of the gospel of Christ." Is our experience such that we can distinguish the blessings we enjoy from the doctrines, precepts and promises of the gospel, as we can distinguish the light of the sun from the great fountain itself, and the fruit of a tree from the tree that bears it? The expression, "blessings of the gospel," is a very familiar and common one; but do we look to the Word of God for the unsearchable riches of Christ as we look to the sun for light and heat, and to a tree for fruits? Do we go to the gospel as confident that its light will dispel our darkness, as that the light of a rising sun will scatter every shade of gloom from the darkened earth? Do we open its sacred pages as confident that its truth will be to us the bread of life, as that the richly loaded tree will yield to us its delicious fruit. Every attribute of the Deity is most solemnly and awfully deposited in his truth; and when we have learned thus to regard it, and have experienced the consequent blessings, we shall be better enabled to glorify his great name. God is in his word. Faith in this proposition is the evidence of things not seen. We walk as "seeing the invisible."

As this subject is rich and inexhaustible, a few thoughts further illustrative of its nature, may be indulged.

As Christians, we desire to be enriched with every blessing. But

often it is that we are ignorant of what will do us good ; we pray for things in general, and for nothing in particular. As Infinite Wisdom has adapted the gospel plan to our condition, by learning what the gospel offers we may know just what we need. The gospel, then, or the word of God, is the embodiment of all truth. Truth is offered, and it is truth we want — truth embodying doctrines to be believed, precepts to be obeyed, promises to be received, and history to be understood. Each truth is great and important, though some may be greater than others ; but as a whole, the word is perfectly adapted to our condition. This should be understood, for it cannot be that our wants should be supplied before they are known. Where this whole array of truth is brought to bear upon us, so that we believe its doctrines, obey its precepts, and receive its promised blessings, it may be said emphatically that we are Christians — that we are “sanctified through the truth.” We shall not find the word of God like any other book, or the truth of the gospel clothed only with the influence of naked propositions and arguments, but we shall find it the power of God unto “the entire salvation of every one that believeth.” We shall find the truth the power of God to enlighten, to change, to purify, to strengthen, to guide, and, in short, to meet all our varied wants. The idea that we may go to the Word of God with the same confidence that we may approach the almighty and merciful Deity himself, may be considered bold, and it may be well to illustrate it further. Grace was given the apostle “to preach among the Gentiles the unsearchable riches of Christ.” All that God has provided for us is embraced in “the unsearchable riches of Christ.” But in preaching Christ crucified—in offering to the Gentiles the unsearchable riches of his atoning merits, Paul *did no more than to preach the gospel*. We may open the word of God, then, expecting to find in it “the fullness of the blessings of the gospel of Christ.”

Again, Christ is the foundation on which we should build our hopes for eternity — “but let a man,” says the apostle, “take heed how he buildeth thereupon.” He further instructs us that we should build upon the foundation of the apostles and prophets, “not their *persons* but their *doctrines*, Jesus Christ himself being the chief corner stone.” By understanding the doctrines and precepts of the gospel, and believing and practising them, we are built “together for a habitation of God through the agency of the Spirit.” To unbelievers, Christ is said to be “a stone of stumbling,” and a “rock of

offence, even to those which stumble at the *word, being disobedient.*" The word then is a foundation—is all, and it may be said more, to us than Christ's personal presence could be.

Once more — "Christ is made unto us wisdom, and righteousness, and sanctification, and redemption." How may Christ be made unto us *wisdom*? Manifestly, by our understanding and believing his word. Receiving, then, the word of God, is believing Jesus Christ made unto us our wisdom. The same may be said of righteousness, sanctification, and redemption."

The preaching of the cross may be foolishness to them that believe not, and perish, but unto us which are made wise, righteous, and are sanctified and redeemed, it is the wisdom of God and the power of God. Are the blood of Christ and the agency of the Holy Spirit spoken of as instruments in the work of our salvation! Certainly, and neither can in the least be dispensed with. But we should here remember that the "Law of the Lord is perfect converting the soul." And the Saviour prays "sanctify them through thy truth, thy word is truth." The Psalmist knew well the power of the truth when he devoutly exclaimed, "O how love I thy law, it is my meditation all the day." Could he well of the Divinity have said more?

It should never be forgotten that "In the beginning was the Word and the Word was with God, and the Word was God. And the *Word* was made *flesh* and dwelt among us." God manifested in the flesh, became our Saviour. The law which we had broken, he magnified and made honorable. Justice demanded suffering and blood and death, and our Saviour suffered and bled till "it was finished," and yielded up the ghost. The work of our redemption is accomplished. The bar in the way of our salvation is removed. The Son of God, or the Word made flesh, has been led as a lamb to the slaughter, and when we look upon the mysterious offering and man's redemption, we may solemnly asseverate,

"'Twas great to speak the world from naught,
'Twas greater to redeem."

The Saviour has ascended up on high, and though he is still "clothed with a vesture dipped in blood, his name" as "in the beginning" is called the "Word of God." Rev. 19: 13. Were God still among us in his humanity, affording a living example of vir-

tue and piety to the church, with what reverence, by every pious soul, would he be regarded. But it was "expedient" that he should take that humanity away that he might as "in the beginning" be present in the Word. In "the body prepared for him" he made an atonement for us, but now he saves us from our guilt and pollution, "with the washing of water *by the Word*." The apostle Peter thus addresses his brethren, "seeing ye have purified your souls in *obeying the truth through the spirit* unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by *the Word of God, which liveth and abideth for ever*." 1 Pet. 1: 22-23.

We will praise God forever in highest strains for what he has done *for us in the flesh*, but we will give him equal praises for what he is doing, and has done *in us* by his Word. God worked for a short time through the suffering of flesh and the shedding of blood, but that work is accomplished, man is redeemed, but now he is engaged by his Word in the sublime work of elevating the redeemed in numbers that no man can number, to heaven, to make them partners of his throne and glory.

It is a sublime thought, and impresses us with the grandeur of the word of God, that nothing was ever made without it. What broke the stillness of eternity? It was the word of God. "*God said let there be light, and there was light.*" "The worlds were framed" says the apostle, "by the word of God." Each separate work of creation is represented as the product of his all creating word. "And God SAID *let there be* a firmament in the midst of the waters, and it was so." Again "God said *Let the dry land appear, and it was so.*" And finally "God *said, let us make man in our own image, after our likeness; so God created man in his own image.*" Thus the particulars of the sublime work of creation show that "God created all things by the word of his power," and that "by the word of God the heavens were of old." As in the beginning, God is now at work by the word of his power. To his ministers, his word is;—"Be ye clean that bear the vessels of the Lord." His Son prays, "sanctify them through thy truth; thy word is truth." "Lo I am with you always." His word to all is, "Thou shalt love the Lord thy God with all thy heart." In the old creation, the "power" of the word broke in upon nature's night—the long night of eternity—and light

was born. A chaotic universe moved beneath the organizing power of the word. Morning stars sang in harmony. Is it because of deeper gloom, that the same word does not penetrate the dungeon of the sinner's soul? Is it because of the more deranged and chaotic state of the heart of man, that by the word of Almighty power it does not shine forth in the image of the eternal? The bars—the bonds of *unbelief*! they shut out the power of truth and chain the soul in ruins. Unbelief!—a coat of mail, forged in hell. A mightier barrier to the working of the word than the darkness and chaos of the universe. Were this unbelief only broken in the heart and in the world “the word of the Lord would run” everywhere “and be glorified.”

H. H. MOORE.

RANDOLPH, N. Y.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

DEAR BROTHER KING:—Permit me, for the encouragement of all who are seeking for full redemption in the blood of the Lamb, to declare through the medium of the Guide, what God has done for my soul. The love of Christ constrains me to speak forth his praises, and to talk of his power—his power to save from all sin.

Sixteen years ago, through the divine mercy, my sins were pardoned, and I received the spirit of adoption, whereby I could cry Abba, Father. Immediately I connected myself with the M. E. Church, and resolved to be a Christian all my days. I was then young, and surrounded by the snares and allurements of a vain world. I had not proceeded far in the heavenly journey, before I discovered that my spiritual foes within were not destroyed. I read in the word of God, that Jesus came to save his people from their sins. “That if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Again I read, “this is the will of God, even your sanctification.” I saw that holiness was infinitely desirable in itself, and also that without it I could not meet the claims of the divine being upon me. I sought for this blessing then with all my heart. Earnestly did I plead for purity of spirit, that I might love God supremely, and be fitted fully for his service.

Various were the spiritual conflicts through which I passed. For awhile Satan opposed my purpose, and unbelief kept me from the fountain of life. But when I fully resigned my all into the hands of Christ, he saved me from all my sins, and I rejoiced in the fullness of his love. For quite a length of time I retained this great salvation, and was filled with unspeakable joy. But being young in years as well as in experience, I did not understand the devices of the adversary. In seasons of spiritual conflict and trial I was often tempted to believe that I had sinned against my heavenly Father, and thereby forfeited this salvation. Painful indeed were these seasons of doubt and fear through which I passed. At length, sad to relate, I quit my hold on Jesus as my sanctifier. How deeply do I now regret that I have not always, from my first setting out in the way of holiness, walked therein. Since that time I have lived in the possession of justifying grace, having no other desire than to be a Christian and make my way to heaven. But ah! there has been an aching void within my soul, a painful sense of a want of conformity to the image of God, and of victory over the world. But glory be to the name of the Lord, "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

About four months ago I came to the conclusion that I could live no longer without holiness of heart. I had such a view of the corruptions of my fallen nature, and the sinfulness and desert of sin, that I felt that in all probability, if I did not then receive the sanctifying grace of God, I should miss of heaven. That after having experienced so much of the love of Christ, I should at last be obliged to take up the heart-rending lamentation, "The harvest is passed, the summer is ended, and" I am "not saved." Being thus awakened by the divine spirit, I immediately began to seek the Lord, that he would come and "create in me a clean heart and renew a right spirit within me." I confessed my backslidings. I plead the merit of the crucified, his dying groans on Calvary for my poor soul.

What an hour was that; I felt that I must prevail, or perish by the hands of my enemies. But thanks be to my adorable Redeemer, when I let go of every other trust, and consecrated my whole being to his service, and became willing to be his, at all times, in all places, and under all circumstances, he gave me the desire of my heart. I was enabled to exclaim with a glad heart, "thanks be unto God, who

giveth" me "the victory through Jesus Christ our Lord." How great the change then wrought in my heart. Since that hour I have been enabled to realize and declare that the blood of Jesus Christ his Son cleanses us from all sin. The plague of sin has been removed, the leprosy of my fallen nature has been washed away, and as did Naaman of old, I rejoice in the mighty change." When I contemplate the greatness and freeness of this salvation, my soul is filled with indescribable emotions, and the language of my heart is —

"O that the world might taste and see,
The riches of his grace;
The arms of love, that compass me,
Would all mankind embrace."

How much the faithful ministers of Jesus Christ need the baptism of the Holy Ghost, to be enabled to declare the whole counsel of God! How can they successfully point the enquiring soul to the cleansing blood of Christ, who do not feel its sanctifying power in their own. O Lord, sanctify thy ministers, and make them all flaming heralds of the Cross!

Permit me, in conclusion, to entreat all who love our Lord Jesus Christ in sincerity, and are panting after that perfect conformity to the image and will of God which his word requires, not to be disheartened, but, in the strength of grace, continue to plead for purity, and while you ask, believe that you are receiving, through Jesus, the desire of your heart. "This is the *will* of God, even your sanctification." The apostle John declares: "And this is the confidence we have in him, that if we ask any thing according to his *will*, he heareth us. And if we know he hear us, whatsoever we ask, we know that we have the petition we desired of him." Why, then, should we doubt? Lord forgive us that we are so unbelieving. H.

LE ROY, *August 25th, 1849.*

It is one of the devil's artifices to set before a soul some state, holy indeed, but impossible to her, or at least different from hers, that by this love of novelty she may dislike or be slack in her present state, in which God hath placed her, and which is best for her.

For the Guide to Holiness.

SPECIAL BAPTISMS OF THE HOLY GHOST.

ON a careful perusal of the sacred Scriptures, I became deeply impressed, not long since, with the fact that the Saints of God, in every age of the world, were the subjects of special divine manifestation from time to time, in addition to the abiding favor of Heaven. I might refer to Abraham, to Jacob, to Moses, to Daniel, and others under the Old Testament dispensation, who were thus blest. The New Testament also reveals the same fact in a more explicit and glowing form. No devout mind can contemplate these rich displays of heavenly grace, and not feel deeply anxious to experience the like quickening energies of the Holy Ghost. When Peter, and James, and John were on the mount with their divine Lord, how did they know that it was Moses and Elias who appeared and talked with their master? We have no evidence that Jesus told them. Again, what made them feel and say it was good to be there, if they had not visions of heaven? When Peter was in a trance upon the house-top, how did he know that the vision which he saw, and the spirit which spake to him, was from God? When Cornelius was fasting and praying in his house, how did he know that the messenger and the message which he received, were divine, and from above? How did John, in the Isle of Patmos, know that God really and truly spake to him concerning things yet future? All these and many other exhibitions of special manifestation, contained in the New Testament, are proof, if no other could be found, that God at times holds a powerful, a clear, and a satisfying communion with his saints. But we have other, later though not more weighty testimony, on the same point. All the eminently holy now upon the earth can set to their seal that God is *now* true to the word of his promise, which saith, "Ask, and ye shall receive." Now what do you want? Is it wisdom? — "If any man lack wisdom let him ask of God, and it shall be given." Hang upon the promise — do not look away and forget the petition — believe it yours now, not that it shall be in the future. If now the grace is needed, believe for it now, and exercise what you have. Whatever may be the blessing you really need, look into the word and find the promise, and the condition on which it is made,

and then, having complied with the condition, hang upon the promise, and believe it yours. If you can find no other specific promise, place your eye on the following: "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Again, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours; and ye are Christ's, and Christ is God's." This, then, fully covers the whole ground of all our wants. An incident in the religious experience of the writer may not be amiss to some of my readers; it is substantially as follows. More than a year since I attended a camp-meeting. It was my particular desire in doing so to gain something which I could regard as a permanent blessing. What that blessed something should be, I did not attempt to specify, for the reason that I could not. I consciously and purposely left it with the Lord to impart that which he saw I most needed, fully believing that God would give it to me. Two or three, and perhaps four days passed away without any special manifestation. Expectation was on the alert while in the discharge of every duty. One day I retired alone, for a more lengthy season of communion with God and his word. Being thus engaged, the saying of Jesus, "the words which I speak unto you, they are spirit and they are life," occurred to my mind. I wished to realize the truth of this declaration, and therefore breathed the petition in Scripture language, "O, Lord, open thou mine eyes, that I may behold wondrous things out of thy law." Instantly the answer came with conscious assurance to my heart, and from hour to hour, in my waking moments, the influence of that special baptism is felt. Like a grand panorama, viewed for the first time, the word unfolds in newness and fulness of meaning to my mind. Beholding, soon after this event, something which I regarded as the spirit of fanaticism, it was suggested in a gentle, peaceful manner to my soul, "*No where is it said, try the word, but it is said, try the spirits whether they be of God.*" Thus, and in other similar ways, a practical and instructive lesson has been continually growing out of the revelation made to my unworthy soul on that never to be forgotten occasion. And now, in conclusion, permit me to say to every sincere soul who is longing for great blessings, you should ask for great blessings, and not only ask, but believe and live for great blessings. If you will do so, they are yours, yours now, and yours for ever.

B. S.

BY CORNELIUS CAYLEY, 1758, (AUTHOR OF THE GOSPEL ECHO, PUBLISHED IN THE GUIDE FOR NOVEMBER, 1848).

JESUS, I bow, and praise thy wondrous skill,
That all my wants dost satiate in thy will ;
Herein I rest, no further I aspire,
I've all I wish, in having no desire.
Give what thou wilt, and what thou wilt remove —
Contented, I will bless thy perfect love.
Thy power has won the day — O, glorious call !
No more reluctant, now I yield thee all.
'Tis here I find my mental cup runs o'er,
And with a heart in peace I thee adore.

O, make me, Lord, like to a chrystal shrine,
Through which thy radiant light may clearly shine !
That many may therein thy glory trace,
And give up sin and self to see thy face.

Yet though in humble love I this request,
Do with me what thou wilt ! Thy will is best —
Something or nothing, just as pleases thee,
Thy will's enough — Thy will hath made me free.
My griefs here end — here springs that perfect light
Wherein I know whate'er thou dost is right.
Thus I at Cana's feast make rich repast,
And, grateful, own "the best wines kept till last."

Now all I am and have, O Lord, be thine !
It is enough for me that thou art mine —
My inward SUN, my outward guardian SHIELD —
Whilst I remain a LILY of thy field.

The love of Christ hath a height without a top, a depth without a bottom, a length without an end, and a breadth without a limit. His sorrows, grief, and suffering, can be equalled with nothing but his love. Christ's life was a pattern, his death a sacrifice, his resurrection glorious, his ascension triumphant, his intercession prevalent, and his coming again will be magnificent.

O, FOR A CLOSER WALK WITH GOD.

A CLOSER walk with God! Is not the wish presumptuous? May man, finite man, innocently indulge such an aspiration? May sinful man presume to walk with God — with the *Infinite*, the Holy God? May he hold familiar intercourse with the Father of his spirit — enjoy the friendship of Jehovah? Can it be, that rebels against the authority of God, contemners of his holy will, and despisers of his goodness and grace, may be restored to the friendship of their offended sovereign? Have any of our fallen race been admitted to this high privilege? Wonder of wonders! This is not the dream of an enthusiast — it is not the wild raving of a fanatic.

'To this godlike height some souls have soared.'

Men have walked with God. Enoch did it; for centuries, here upon this same earth, and in the midst of abounding wickedness, he walked with God. Noah too, walked with God, when the wickedness of man was so great as to provoke the flood. Abraham, too, was called "the friend of God," and Moses talked with God, as a friend talketh with a friend. Nor has it been vouchsafed to the *alone*. In later times, John says in behalf of all who believe, "our fellowship is with the Father and with his Son Jesus Christ." It is the privilege of every believer then to walk with God. Nay, more — every son and daughter of Adam is invited to draw nigh to God, with the blessed assurance that He will draw nigh to them. All then may — you and I may — walk with God! Were but one favored individual of our race admitted to this "high calling,"

"How
Would others envy! how would thrones adore!
Because 'tis common, is the blessing lost?"

To walk with God! "Oh vain, vain, vain, all else" — all other honors, all other privileges. And yet, amazing stupidity! how indifferent are men to this high privilege! How few covet fellowship with God!

"Oh for a closer walk with God." How often we have sung this — but do we really desire it? Is it the wish of our souls? If so, then what hinders? God is willing — nay, more than willing, he is anxious to welcome us to this fellowship. Then why are we sighing and longing still? Why are we not rather rejoicing with joy unspeakable in the full fruition of this high privilege? Why are we not upon the mount with God? — *Herald of the Prairies.*

GUIDE TO HOLINESS.

For the Guide to Holiness.

PLEASING GOD.

NO. 4.

SOCIAL AND PUBLIC WORSHIP.

HAVING considered how we shall please God in the closet, let us turn for a moment to social and public worship.

The great Creator has made us social beings, and he would have us bring the social principle into our religion; thus it will be sanctified. The very element of piety is love — love to God and our fellow-men. Hence it is natural for those who thus love one another, to delight in mingling their devotions. Every Sabbath we go up to the courts of the Lord, and join with the great congregation; during the week we have our little gatherings for prayer, in the vestry, in the social circle, and around the family altar. Many of us engage in these devotional exercises perhaps nearly a thousand times in the course of a year. It is certainly a question of great importance how we shall please God in social worship.

1. Here as in every thing else, the first step towards pleasing him is, *to desire to please him* — making it a distinct and leading object. If we look into our own hearts in respect to this matter, we shall perhaps find a failure here. Is not the idea which usually presents itself when we are going to a religious meeting, that of personal enjoyment and

improvement? Our prayer is that God would give us a good and profitable season — refreshing us by the influences of the Holy Spirit. We want to be enlightened, warmed, animated. A common inquiry is, “Did you have a good meeting?”—meaning, “Did you enjoy it?” Now while personal enjoyment and edification are proper objects of desire, and suitable ends to be aimed at, yet surely the great idea, the leading thought should be, *to worship God*. In these acts, we publicly avouch the Lord Jehovah to be our God, express our sense of dependence on him, adore his perfections, acknowledge his right to rule, and declare to the universe that he is God, and there is none other.

Perhaps the bright angels, our ministering spirits, go with us and join in these services; but it is impossible to imagine them as seeking chiefly their own improvement; no, they are not thinking about themselves at all—the one idea with them is, to worship God, and doubtless their chief desire is, that the service may be pleasing to him. If we attend religious meetings simply with a view to our own edification, we may be said to worship ourselves, rather than our Maker. Our daily prayer is, “Thy will be done on earth as it is done in heaven.” Then we desire that God may be worshipped on earth as he is worshipped in heaven. There they forget themselves, and think only of him.

2. Observe the manner in which affectionate children gather around their father. They climb upon his knee, look up into his face, throw their little arms about his neck, and tell him how much they love him. Complaints and requests are forgotten in these demonstrations of affection. No earthly parent ever takes half so much delight in the caresses of his children, as our heavenly Father does in us when with united hearts we exclaim, “O come, let us sing unto the Lord; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. Bring an offering, and come into his courts.” Is it not a sweet thought, that when the dear children of God thus unite to worship him, they really give him pleasure? “For with such sacrifices he is well pleased.”

3. We must sympathize with our fellow-worshippers. We are not now alone with God, and our souls should take a different attitude, from what they do in the closet. Each one is to think and feel for all. There is a community of interest. While we thus unite in prayer and praise, our hearts flow together and are enlarged. The soul lifts up silent ejaculations like these: “Lord give thy dear children here assembled for thy worship; a blessed season—let each one be filled with the

Spirit, and enabled to bring thee an acceptable offering. Look tenderly on them, dear Father, and do for them exceedingly abundantly above all they can ask or think ! ”

4. When we enter the house of prayer, or the little room which for the time being is thus consecrated, let us call in our wandering thoughts. Many a one can say with David, “ O God, my *heart* is fixed,” who is not quite so sure of his *mind*. But where there is a sincere and earnest desire to give our whole attention, we may hope to receive Divine aid. If we are filled with the Spirit, our thoughts will not be apt to wander from heavenly themes, though they may not always follow the speaker. Surely, when we come together expressly for the worship of God, there should be a concentration of all the powers of the soul. It is the greatest thing we ever attempt to do.

Suppose the recording angel should write down the prayer of the individual who leads our devotions, and then interline it with all the idle and irrelevant thoughts which we have allowed to pass through our minds. How strangely the prayer would read ! We should be ashamed to have a document like this sent up to the court of heaven. Can the great Advocate there present such petitions ? Yet no doubt our merciful High Priest over-looks much infirmity of this kind, where he sees an earnest desire to worship him with the whole heart and mind.

5. Posture in prayer. This point, though it may be deemed of little importance, is deserving of attention. It is true God looketh on the heart, yet it may be he observes also the position of the body. It is the greatest proof of affection for an earthly friend, when we are careful to please in little things. The practice of sitting in prayer, which within a few years has obtained in some churches, seems unsuitable, irreverent, unscriptural, and is contrary, I believe, to the usage of the Christian church in every age and nation. Probably the feelings of most Christians incline them to kneel in their private devotions ; why then, should they be disposed to sit in public ? It would strike us as very strange and improper for the one who leads in prayer to remain sitting ; then why should those who join with him ? Is there not something in our hearts which tells us it would be pleasing to God that we should stand or kneel before the throne of grace ? We read in scripture of standing, kneeling, and prostration, but never of sitting. “ O come let us worship and bow down ; let us kneel before the Lord our Maker.”

6. When we engage in public or social worship, let us sympathize with the preacher or leader of the meeting. While we listen, instead of criticising, let us be praying for him. It would strengthen a preacher,

it would make him eloquent, it would give him power, if he had reason to believe, that nobody was criticising, but all were praying for him. We should not expect too much of the speaker. We must not require him to *carry* us — he is only to *lead* us. We must not calculate on having our hearts warmed by the fervor of his eloquence, or by his loud and impassioned tones. No, let us look into the glorious truths and promises of God's word, really believing and appropriating them; then our hearts will not fail to be warm. This suggests the remark, that we should not leave our religious teachers to do all the studying and thinking. We must investigate the truths, examine the duties, explore the promises, and apply the great principles of the gospel, for ourselves — no one can do it for us. It is marvellous how ignorant a person will remain on these points, who is always hearing, but never studying. If we would please God in our manner of listening to sermons, we must not only be attentive and prayerful at the time, but afterwards examine the subject for ourselves. Truth does not become ours till we comprehend it, affectionately receive it, and faithfully act upon it.

7. Those who preach, and those who lead in prayer, or singing, should remember, that they cannot please God while they are intent on pleasing men. It has been suggested, that perhaps the good angels attend us in our public devotions. We may not be sure of this, but we are sure of the presence of a bad angel; that great enemy "who goes about like a roaring lion seeking whom he may devour," always follows us into the church and the conference room. He tempts the audience to think of the speaker, and the speaker to think of the audience, that all may lose sight of Him whom they have come to worship. With what feelings must the great Searcher of hearts look upon a congregation, assembled professedly to worship him, where the speaker is only trying to be eloquent, and the singers are only trying to be musical, and the people are trying to keep awake!

8. I would venture to suggest, that *confessions*, as a general thing, are not so appropriate in public prayer, as they are in the closet. It is common for those who lead our devotions, to make from Sabbath to Sabbath, and from meeting to meeting, such wholesale confessions of sins, as cannot apply to all, and ought not to apply to any. The effect is bad. The impenitent say within themselves, "These Christians are not sincere in their acknowledgements of guilt; if they were, they would break off their sins, and not have the same confessions to make over again at every meeting."

The young convert, whose heart is warm with its first love, finds

something chilling and depressing in these complaints. He had much rather be singing, "Unto Him who hath washed us"—and it is much better he should.

There is a large class of professors of religion, on whom the effect is injurious. They are prone to "measure themselves by themselves, and compare themselves among themselves." They do not say it in so many words, but they have a feeling, that so long as they are not worse than many others in the church, they are not very bad. These persons have their consciences quieted in regard to their conformity to the world, neglect of duty, and indulgence of wrong feelings, by hearing such sins continually confessed in public and social worship. They suppose the speaker includes himself and all other saints, in his sweeping assertions of universal disobedience, and comfort themselves with the thought, that if they are not what they should be, they are at least, doing as well as the rest.

There is in every church perhaps a class of humble, conscientious Christians, who are truly hungering and thirsting after righteousness. As they read the promises, and dwell on the riches of grace in Christ Jesus, their faith grows strong, and they mount up on wings as eagles. They believe that "through God they shall do valiantly"—they can "run through a troop and leap over a wall." But when they hear from their religious teachers, these confessions of perpetual disobedience in thought, word, and deed, they are perplexed, their faith is crippled, and the conviction that sin is something inevitable, fastens upon them, and clips their wings. Now it cannot be pleasing to God, that we should thus embolden the false professor, and dishearten the true Christian.

S. J.

For the Guide to Holiness.

THE TWO WITNESSES.

"The Spirit itself beareth witness with our spirit, that we are the children of God."

BROTHER KING:—At some periods in my religious experience, it has been difficult for me to distinguish between the witness of the Holy Spirit, and the witness of my own spirit. This perplexity has arisen from the fact that both witnesses speak through the *consciousness*; and how one witness represented the same fact as the other, through the same unmistakable speaker, and yet differently from the other, I could not see.

But seeing that both witnesses are spoken of in the holy Scriptures, the one distinguished from the other — the divine Spirit, witnessing *with* the human spirit, — I have desired to have the distinction clear in my own mind. Whatever relates to the knowledge which the soul may have of its own state before God, has much practical importance in it. Mr. Wesley gives us to understand that our own spirit in the case, is the *conscience*. The conscience, then, must have some ground to act upon ; it must have a standard by which to judge, — one which, being measured by, we are acquitted or condemned. The bible gives the standard for the Christian's conscience to measure by. The life of Jesus Christ, so far as his human nature alone is seen, and the character of perfect Christians, as given there, together with the commands and assurances which we have in this holy book, furnish a standard by which those of us who see it to be our privilege to be dead to sin, find our consciences to be judging us. We might better say, perhaps, that in the absolute sense, the commands give the standard, and the promises, with the example of those who lived by faith in them, are explanations and encouragements. Now our conscience judges us at all times, under the varying circumstances which human life brings along with it from day to day, by the standard by which we see ourselves called to be judged ; and it is always handing over its testimonies to our consciousness, to witness for us or against us. If under provocation, I return evil for evil, the witness is against me ; but if by the grace given me, I overcome evil with good, I have the witness of my own spirit that I am approved by Him who has set the standard for me, and has given me light to see it. Again, if I am in trying circumstances, under the temptation to impatience, and the temptation finds no answer in my heart, the conscience sends up its testimony, and the consciousness is meanwhile recording it, and thus I have the witness of my own spirit again, that I am approved. And so of the days and weeks as they pass, which are filled up with circumstances that call us out, and lead us to exhibit to ourselves, at least, what we are. If our consciousness, having been constantly taking the testimonies of our conscience, has nothing to speak against us, and thus shows that we stand approved, we have what the holy bible calls the witness of our own spirit, that our ways please God. " And hereby we *do know* that we know Him, *if we keep his commandments.*" 1st John, 2 : 3.

If in the given case, I feel *in my heart* like returning evil for evil, or *feel* impatience when tempted to it, though I make no outward expression of it, the witness of my own spirit is against me ; supposing myself, as

I do, to have received the light which holds me to be judged by the standard of the pure *in heart*. To be sure there is but one standard by which all are to be judged ultimately; when each will be called to answer not only for the light that was really given, but for what would have been given in future, had the present gifts been improved. But the conscience judges by only that light, which in her time of judging, fills the compass of her vision, and as the mind in its onward progress in spiritual knowledge, gives the conscience enlargement to the circle of her vision, we call these successive degrees of light, which she receives, for the sake of convenience, so many graduating standards for the conscience to judge by. Happy are we, who having improved the light of conviction, have received the light of the new birth, together with forgiveness for all past neglect; and having improved this also, have got hold of the great idea of perfect faith and perfect love.

I sometimes hear those who profess sanctification, speak doubtfully, when asked if they are yet standing in that holy state. They say — “I don’t know how to answer; I have not the witness of *the Spirit* to it.” I would inquire of such, if they could not know what was their state, by the witness of *their own spirits*, during this time when the Divine witness is withheld.

If one gets angry, he knows it; he could say, I am conscious of having the feeling of anger, just as soon as the feeling comes into existence in the mind. If he feels pride — a desire of self-exhibition — he knows it. If he feels self-will, or any feeling growing out of it, he knows it; he cannot help knowing it, for that speaker in the soul which says *I know*, is never asleep — is never indolent; this consciousness, which first tells us what we feel, and then, in the same moment, tells us what the testimony of our conscience is concerning that feeling, gives us to know whether we violate the law of love or not.

I know that persons may have a hastiness of spirit which will cause them to hurry by these inward testimonies, in their outward pursuits; so that they will say, “I hardly know what my state is.” But the clear-eyed conscience will take them back there, and condemn them for yielding to the temptation to this haste, which outward things are always presenting to us. They are under condemnation for this very not knowing. Their sin began when they began to have this indistinct view of things; for this darkened state of the mind pre-supposes and includes unbelief, so that in this case they may know that the testimony of their own spirit is against them.

Well then, if we may have the testimony of our own spirits in these particular instances, we may in the same way know whether we are

uniformly in the right state of heart or not ; we may judge ourselves by the fruit that our hearts spontaneously bear.

But it will be asked, how we shall get the testimony of our own spirit in the first place ; before we have had *time* to judge by what we show ourselves to be in the lapse of time, and under different circumstances. I would answer, that we may know in the first instance by seeing what we *do* in the first instance.

If, when we come to God with our whole heart, as well as we know how, offering him that very heart that he has called for, we believe that he takes it just *as* we bring it, and *just while we are bringing* it, we do what the bible, in all its commands and promises, makes it plain we should do ; we credit the promises of the eternal God, and make him appear a reasonable being in the sight of the other subjects of his government, who are beholding us. But if we refuse to do so, we refuse to give the God that made us, our confidence ; we refuse to trust *wholly* in the merit of Jesus Christ, by looking after some merit in ourselves—hesitating to believe God receives us, because we see such unfitness in ourselves. So in the very first instance we know which we do ; and we know when we can say that our conscience approves us. When we come to the Purifier of hearts, with not only our purposes,—determining to lay aside every thing that he disapproves, but with our confidence too, believing that he embraces us closely in his holy arms the moment we throw ourselves into them—we have the witness of our own spirit that we have done our part ; we are conscious that we have given all, and that we have faith in God that his own covenant has made it sure that he takes all—the whole heart—the whole being.

The consciousness is an *authoritative* ground of belief ; this being so, we have ground to *know* that we have believed in God, without reserving place for a single fear, when we *have* done so. This then is the first step in the way of perfect faith, (faith for a perfect cure) and perfect love immediately follows ; for perfect confidence cannot long exist without perfect love. And it is this faith, and this love, which regulates the heart, and while existing, keeps it in that state where it brings forth easily and naturally, all the fruits of “ perfect love.”

The very heart witnesses for itself through its own appropriate speaker. “ He that believeth on the Son of God, hath the witness in himself.” And though this witness cannot be got—though the soul cannot get into the state where she can have the witness in herself—without the Divine Spirit to strengthen her weakness in every step, yet we think that this witness, in itself considered, is distinct from the witness of the *Holy Ghost*, and should be so understood. But what is the witness

of the Holy Ghost? — The speaking of God through the consciousness, (for it comes through none of the outward senses) testifying that we are approved by himself, without carrying the mind through any process of comparison — without referring it to any times, places or circumstances; — the testimony of Him who searches the heart, in his own hand-writing there.

And here, I think I can see the difference between the witness of *the* Spirit, and the witness of our own spirit. To get the witness of our own spirit, the mind has to examine its own operations. It takes its data from time, place and circumstance; and under powerful temptation, it has to do this with great care, in order to withstand Satan, when he disputes the testimony of our own spirit. God shows us in this, as much as in any other way, that what he knows, he knows without any process of investigation like ours; and as he knows the mind, so he speaks to the mind. If we should be asked, when enjoying the witness of the Holy Spirit to our sanctification, *how* we know we are in this state, we should find that we had not been thinking of our *reasons* for believing that our hearts were right, since God himself had been witnessing for us; we have been believing the fact, without having an exhibition of the evidence of it.

Nevertheless, the evidences of it are at hand, to be resorted to at any moment; for the Holy Ghost never gives his witness, of course, until we have the witness of our own spirit; and the witness of our own spirit is made up of reasons. And I believe that those who keep the witness of their own spirit clear, do almost always have the witness of the Divine Spirit *with* their spirit. The Word of God seems to take this for granted. Here sits holy love in the centre of the soul, and by her undisturbed attraction all the movements of that soul are regulated, and her satisfying voice is answering — it is right — all is right. But when holy love suspends her witness for the exercise of our faith, or for the strengthening of some of the other faculties, it is then we must believe the testimony of our own spirit, meanwhile *getting* the testimony of our own spirit, by believing on the Son of God with the whole heart — though it be doing it in no light but the light of the promises. In so doing, we retain our power to walk uprightly before our God, and as soon as the eye of love sees that we are sufficiently exercised in this absolute kind of faith, her voice in the soul is again heard. The soul that retains its own witness clearly, in the time when the divine witness is withheld, will have an unbroken tendency to listen every moment for the voice of her beloved, until it is heard again. A STUDENT.

September, 1849.

For the Guide to Holiness.

THE TRUE REST.

'T is not in vain the mind,
By many a tempest driven,
Shall seek a resting-place to find,
A calm like that of heaven.

The weak one and dismayed,
Scarce knowing where to flee,
How happy, when he finds the aid,
That comes alone from Thee.

In Thee, O God, is rest;—
Rest from the world's desires,
From pride that agitates the breast,
From passion's angry fires.

In Thee is rest from fear,
That brings its strange alarm,
And sorrow, with its rising tear,
Thou hast the power to calm.

U.

For the Guide to Holiness.

KNOWLEDGE IS POWER.

THIS is true, in whatever sense we may consider it, but more especially in a scriptural and spiritual sense. The science of human wisdom has wrought wonders in every department of man's social and moral existence. This science has not been attained but by a close and self-denying use of appropriate means. Years are devoted to acquisition of knowledge in the theory, and years more in its practical application. By this process, the poor and the ignorant have in many instances arisen to the highest eminence of honor and usefulness. In no case has a diligent and practical acquisition of useful knowledge passed away unrewarded. God has ordained, both in the natural and spiritual world, that the hand of the diligent should "make rich," should "bear rule," that his soul should "be made fat," that his substance should be "precious," and that his thoughts

should "tend only to righteousness." Blessed reward! Blessed encouragement to labor for that which is good!

And now, what we want on the present occasion, is to suggest to Christians, the importance of a close and self-denying resort to all appropriate means, for the acquisition of scriptural and spiritual knowledge on the subject of holiness. Such knowledge is necessary, yea, essential; it is attainable; and such knowledge is power, in a sense far exceeding the ability of human language to describe. The want of this knowledge in the theory, often proves a barrier to that deep experience which sincere panters after holiness might otherwise enjoy. We want scripture views of the doctrine, together with a scriptural experience, and a scriptural practice. Individuals possessing this, have a key to all the treasures and glories of the heavenly world; they become partakers of the divine nature, and know what it is to be "changed into the same image, from glory to glory, even as by the Spirit of the Lord."

God commands us to "learn to do well," to "grow in grace and in the knowledge of Jesus Christ," to "follow on to know the Lord," and to "comprehend with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth (human) knowledge, that ye might be filled with all the fulness of God." These commands are obligatory upon all men, but more especially upon Christians. To neglect or disobey them, is to incur darkness and guilt.

Dear reader, art thou resting in present attainment, either in knowledge or experience? If so, thou art doing despite to the command and to the Spirit of that God who requires thee to "GO FORWARD." Be resolved to do so no longer. As we have suggested above, use the appropriate means to get knowledge, experience and strength, that you may not only be more happy — more holy — but that you may more successfully fight the battles of the Lord, and win many souls to Christ. A brother somewhat prominent for a constant devotion to the cause of holiness, remarked in the hearing of the writer not long since, that he had to use means to keep up a lively interest in his own soul on this hallowed theme. This is the concurrent testimony of all who are living and thinking witnesses to the blessing of entire sanctification.

We might refer to some of the means necessary to promote this

growth in knowledge of holy things, but shall leave them for the consideration of our readers. We hope each will add to his faith knowledge, even that knowledge which shall enable him to be a workman, successful in his calling, and one whom Christ shall not be ashamed to own, before men and angels, and finally to shine amid the constellations of the heavenly world.

B. S.

For the Guide to Holiness.

THOUGHTS ON THE REST OR PEACE OF THE HOLY SOUL.

No. 1.

THE HOLY SOUL RESTS FROM REASONINGS.

WHEN the soul, by the renovation of the life of faith at its centre, has become fully united with God, it experiences a rest, a calm and triumphant peace, which is a foretaste of the heavenly world. I propose to illustrate the nature of this divine peace or rest in a number of particulars.

Among other things which will be mentioned in their order, the holy soul *rests from reasonings*.

2. The reverse of this proposition is true in regard to those who are not holy. It is not natural to the soul, so long as it remains in a state of alienation from God, to suppress reasonings. God is not more the centre of the life of the soul, than he is the centre of all truth. When God is displaced from his centre in the soul, the relations of truth are unsettled. It is then, that man, cast as it were on an ocean without soundings and without shore, knows not where he is, nor what he is. He resorts to reasoning, therefore, from the necessity of his position. So great are his perplexities, that he is obliged to reason. He doubts, he inquires, he compares, he draws conclusions, he pronounces judgment. His whole mental nature is in action; without its being the action of rest, the quiet movement of the Divine order. Perhaps it is well that it should be so, until, by making inquiries without results, and without finding the true rest of the spirit, he feels the necessity of turning to God in humility, who is the only source of truth for the understanding, and of pacification for the heart.

3. It is different with the truly holy soul. It is a remark often made by spiritual writers, a remark which is founded in all correct views of

God's inward dealings, that the holy soul rests from reasonings. In order to understand this proposition, however, it is proper to say something in explanation of the terms used in it. The term *REST* is *relative*. It has relation to and implies the existence of the opposite, namely, *unquietness* or *unrest*. The term *REASONING*, is the name of that important intellectual power, which compares and combines truth, in order to discover new truth. Under a divine direction, this power is susceptible of useful applications and results. It is then entirely calm in its action, and is consistent with the highest peace and joy of the spirit. To rest from such reasonings, from reasonings which do not disturb rest, would be an absurdity. When, therefore, the remark is made in spiritual writers, that the truly renewed soul has rest from reasonings, the meaning is, that it has rest from unquiet, agitating, and perplexing reasonings; from reasonings which are not from God. It is certainly a great religious grace, to be free from such reasonings.

4. He who has no rest, except what he can find in reasonings, never can enjoy the true rest, because reasoning never can give it. It is not an instrument adequate to such a result. There are some mysteries in the universe, which reasoning has not power to solve. To a created mind, for instance, a mind which is uncreated must always be a mystery. From the nature of the case, God is a mystery to the human mind, because, being uncreated, he is, and always must be, incomprehensible. Incomprehensible in his nature, he is incomprehensible also in many of his creative and administrative acts. The apostle, in speaking of the depths of God's wisdom, exclaims, "How unsearchable are his judgments, and his ways past finding out!"—Rom. 11, 33. Well may those judgments be called unsearchable, and those ways past finding out, which pertain to the Infinite. It is obviously impossible that the finite should fully explore them.

5. As, therefore, there is a multitude of things which reasoning cannot resolve; all attempts to satisfy ourselves on such subjects, must be attended with disquiet and anxiety. The true wisdom is, to wish to know all that God would have us to know; to employ our perception and reasoning under a divine guidance, and to seek nothing beyond that limit. All beyond that we may properly and safely leave, knowing that all things work together for the good of those who love God.

We may illustrate our position perhaps, by saying that we are a people on a voyage. Providence is the vessel, if we may so speak, in which we are embarked, and in which we are borne on over the vicissitudes of our allotment, over the waves of changing time. The vessel in a

world like this, where good and evil are conflicting, may be tossed with violence; but the mariners should be calm. Let the vessel float on. The winds and the currents are *not accidents*; but every movement of them, every rolling wave, every breath of wind, is under a divine control. The pilot is awake when he seems to sleep. The rest of God is not the rest of weakness or of forgetfulness, but the rest of security. And his work is not the less effectual and the less certain, because it is done "without observation." It is our business, when we have done all that he has commanded us, to leave the result with him, without fear and without questions.

The vessel which bore the Saviour over the sea of Tiberias, was tossed by the storm. His disciples came to him in great agitation, and called upon him for help. In quieting the raging of the tempest, he thought it a suitable occasion to rebuke them for giving themselves up so easily to the reasonings and fears of unbelieving nature. "And he saith unto them, why are ye fearful, *oh ye of little faith!* Then he arose and rebuked the winds and the sea, and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him."

6. At the present time, and for some years past, there have been great changes and perplexities in nations. All the positions of society have been reversed; problems have been started which affect the basis of civilization; governments have been overturned; the low have been elevated to places of power; and the great have been driven into exile or cast into dungeons. The man of the world reasons; politicians gather up the letters of history and try to spell something, which will disclose the mysteries of the future. But God keeps his own counsels. The wheels of his vast government move on. But he who trusts in God, is not troubled. His belief in the Creator harmonizes and triumphs over the confusions of the creature. And faith is calm, where reason is confounded.

7. Having exercised your reason, till you find there is no peace in it, rest at last in the God of reason. Link the weakness of finite wisdom to the strength of Infinite wisdom. What thou knowest not, *believe that God knows*. Blindfolded to the future, nevertheless walk on, with God's hand to guide thee. And thus accept the fulness and strength of Infinite wisdom, which is pledged to all those who have faith, as a compensation for the deficiencies and weakness of their own. God will work out problems for the humility of faith, which he hides from the confidence of unsanctified deduction, and thus the truly humble and devout

Christian, who knows nothing but his Bible, will have more true peace of spirit, than the unbelieving philosopher. L. M.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

BROTHER KING:—As the pages of your "Guide" are sacredly consecrated to *experience*, rather than *theory*—if the following humble testimony, in honor of that grace that purifies the heart, may be deemed worthy to afford encouragement to one soul that is athirst for purity, you are at liberty to give it to your readers.

On the earliest page of memory, I find records made of visitations from the Holy Spirit. I read no line there, however, that tells of a devoted mother leading her child to the place of secret prayer, and with prostrate form—uplifted hands—and streaming eyes, imploring the divine benediction upon her; I love to dwell upon a scene like this, when I find it in another's history; it gives rise to emotions of admiration that are indescribable. But such a picture does not grace the humble story of the writer. I never was familiar with the smile of a pious mother. Before I had become *conscious* of her tenderness, she bade me farewell. They tell me that at the calm twilight hour, one day in June, a bird came in at her window, and rested on the bed-side. She said it was a *spirit* come for her, to escort her to a brighter world. It lingered a little while, and when it flew away, she slept in death. My father's profession called him incessantly from home; but when there, he never took me upon his knee, to tell me about the Saviour of sinners; his own heart was a stranger to things of a spiritual nature. I never was an inmate of a Sabbath School—that happy gate which opens into Christ's visible church. My footsteps were never trained to tread "the sanctuary of the Most High;" and the sound of the gospel trumpet was too distant to fall upon my ear.

My home was a retired farm-house, hidden almost in the seclusion of surrounding woods. It was here I passed away the hours of childhood,—a stranger to the world beside. No one ever thought of coming to *our* abode, to bring the glad tidings of salvation.

I go back to these scenes, in order to show the marvellous leadings of the Holy Spirit, which thus, unaided by any human instrumentality, in the very dawn of childhood, made me to feel the necessity of a regen-

erated nature. By its hallowed beams, gilding the darkness of my understanding, sin was made to appear in its real character; which made me long for a deliverance from it. For months together, my days would be passed in sinning and repenting, alternately. Sometimes my convictions would be so keen that I would steal away to some lone spot — the thickest part of a wood — where I would vent my tears and cries, until the anguish of my heart would in some degree subside. But I was a stranger to the mystery of "*faith* in our Lord Jesus Christ." Consequently, I wandered to and fro in my "wilderness state." But it pleased God to let a brighter day dawn. A change came over my father's house. I was allowed to go to a Methodist prayer-meeting. I knelt when the worshippers did, and prayed for mercy — arose when they arose, and took my seat. Some one overheard me praying, I suppose, and whispered, "Believe! and praise God for salvation!" It was enough: in a moment, my chains fell off. My soul mounted as in a fiery chariot. I seemed to see the Saviour, surrounded by a host of glorified spirits — and he looked on me, and smiled. From this period, I was literally the subject of another state of existence. The word of God was the companion of my wakeful hours, and its inspiring truths gave character to the visions of the night. I had many sore conflicts with the powers of darkness, but they were invariably followed by unspeakable triumphs of soul, and increased confidence in a delivering Saviour. All fear of death and judgment was removed: yea, they became themes of richest thoughts. In a word, I seemed daily, to *walk with God*.

No one, that I remember, ever talked to me of *holiness of heart*, but I clearly saw that I must love God with my whole soul, as the only possible qualification for living with Him forever. But I hasten to a sad reverse of experience. After two years, another change transpired beneath the paternal roof. I was no longer allowed to go to the house of God. After months of sorrow on account of it, I began to yield my confidence — listened to the entreaties of a mandate voice that was both loved and feared — and requested the removal of my name from the church. I felt it to be a fearful expedient, but it was not wholly a voluntary act. I reserved a serious intention, when circumstances would admit, to unite with the people of God again. But I allowed myself to become discouraged — and the comforts of grace faded away into a shadow. At length I left home, to engage in an important avocation; my resolution came back to my mind, but alas! the balance of religious character was gone — and I felt no disposition to resort to a mere pro-

fession. I was unhappy; I tried the world as an antidote. I was pleased with its charms, though I could not make myself a stranger to the truth that they lured to death. I listened eagerly to the strain of the syren; but I could not close my ear to the stern admonition: "She that liveth in pleasure is dead while she liveth!" I never entered a gay circle but with faltering steps; I never returned from one, but with a heart whose vacant recesses echoed dolefully to the conclusion of the wise man's researches: "Vanity of vanities and vexation of spirit!" I trembled to forget, and yet I was wretched while I remembered the past. Oh! the forbearance of Infinite mercy, that would not—

"—let the lifted thunder drop"

upon a rebellious subject! After a lapse of many months, I was constrained, through the interposition of an overruling Providence, by placing me in the way of religious influence, to reach after the lost pleasures of religion. But I did not at once unloose my hold upon the world; I aimed at a *medium*. I tore my heart from some of its idols,—formed religious habits and associations, to some extent,—cultivated an interest in the institutions of Christianity,—particularly the cause of Foreign Missions,—studied, fasted and prayed, but was not re-instated to my former peace. A crisis occurred, that most clearly showed me the ground I occupied. I was thrown in the way of worldly society, and solicited to partake of poisonous joys—which, though unsought, I found. I had not sufficient courage to resist. I entered tremblingly the gilded snare, and was well nigh fatally enclosed. At an interval, I sought my closet, and prostrated myself before the Lord. The Holy Spirit seemed about taking its flight. Never was a soul nearer being lost! Oh the recollection of this period! I involuntarily pause to repeat new strains of praise to an *omnipotent* Saviour's grace, while I fancy I hear the celestial chorus in commemoration of it, that breaks from the harps of happy spirits above, of whom it is said, "which things" they "desire to look into!" But I proceed:—The gentle Dove forbore his flight, and sealed the solemn vow, to "renounce the world" and seek my only joy in Christ for ever. Two weeks, I think, precisely, from this evening, found me a humble—or at least a *weeping*—penitent, at the lowly spot where I first found a sin-pardoning God. The fourth evening I approached the altar. I was again made to rejoice in justifying grace. My soul was very happy—but in *that very hour* I saw,—I *felt*, that *pardon* was not *purity*. I panted for the full image. I eagerly read every work I could find, on the doctrine of Christian holiness. Five-

months passed — but my researches in *theory* had yet failed in introducing me to the *experience* of “a heart in every thought renewed.”

Oh, how I longed to converse with some one who could assure me they *felt* the sanctifying influence of the all-cleansing blood! A sister handed me the memoir of Mrs. Rogers. The *simplicity* of the way by which she was brought to render the entire sacrifice, gave courage to my longing heart. At once I resolved to seek full salvation as a *present blessing*. A week rolled by, while I was trying to learn the hard lesson of receiving “by *faith*”—and receiving “*now*.” I became a mystery to myself. The adversary made his last grand efforts. Wherever I went to pray, the suggestion arose, “Not here! not now!” But *conscious need* impelled me on. Sometimes I wept profusely; sometimes I prayed agonizingly, and seemed near the blessing; and again I could scarcely weep or pray at all.

On the evening of the 11th of February, 1846, I retired to my chamber, bearing the memoir alluded to, and the Holy Bible in my hands. I opened the former, when it seemed whispered — “Why not seek direction in the Word of Truth, *alone*?” I closed the book, and opened the sacred volume: my eyes fell upon the passage, “Ho, every one that thirsteth, come ye to the waters, &c.” I listened, as to a voice directly from heaven. The invitation looked as broad as the universe, and as free as the vital air. I extinguished the light, laid my hand upon the promise, and knelt before the Lord, solemnly resolving to plead, should it be practicable, until the break of day.

At once I was imbued with the spirit of wrestling Jacob. I plead upon the ground of the invitation and the promise. Ah, how truly I felt that I came “without money and without price!” Hours fled away, while I seemed to talk face to face with God. I was soon *wholly consecrated*, and rather than give up the struggle, I believe I would have fallen a martyr on the spot. Yet I could not appropriate the purifying merits. I asked why I should be brought into such communion with the Invisible, and still be unblest. I was assured I had not yet *believed*! I inquired, “What, Lord! must I *believe* so great a thing as my heart *made pure* without an *evidence first*?” “Presumption in the first degree!” interrupted the grand enemy. “Faith is the *evidence* of things *not seen*!” said the Word of God. I caught the immutable declaration, and in a moment ventured my *all* upon its authority. I threw every power of my soul into the *act of believing*. There was no *fanaticism* resorted to, but the utmost *simplicity*. I said, “Lord, I believe, if I were *this moment* ushered into thy presence, I should stand, washed from every

stain in the Redeemer's blood, *spotless* before thy throne!" A *moment* had not fled, before the place seemed filled with the very atmosphere of heaven. In breathless rapture, I *listened* to the echo my soul sent back to the tidings of angelic spirits in the heavenly world:—"A worm of earth is sanctified to God!" A *whisper* would have been too boisterous to have mingled with the holy stillness of the scene.

When I opened the Bible for the first time after I entered into such solemn relations to God, I had a single, undivided purpose: it was to *learn the Divine will*. With the same simple, perfect confidence that would characterize momentary suspense for the answer of a friend, I turned over the hallowed pages—when my attention was arrested by the sixth chapter of Romans. I learned I must "*reckon*" myself "to be dead indeed unto sin, but alive unto God through Jesus Christ." From that hour, for more than three years, I have leaned upon Jesus, as a *full Redeemer*. I have been assailed in many instances, by the very powers of darkness; but through Christ, have been more than conqueror in them all. Storms and angry waves of tribulation have dashed *around* my soul; but the Omnipotent arm has stayed them from breaking *in* to inundate my peace! *Christ* is the *centre* to which my being tends. I am learning there are *degrees* of sanctifying grace. I have proved *some* of them—but, while conscious they have only been the *introductory* ones, I am not disheartened. *Perfection* has ever been the work at which my immortal powers have aspired;—to the Triune God, be all the praise, that I have found the *pathway* to it! I am a *sinner saved* through Christ! Oh that every believer were a witness to sanctifying grace! Oh that the church were a flame of *perfect love*! LOUISA.

NEW JERSEY, 1849.

For the Guide to Holiness.

JOURNEYINGS TO MOUNT ZION.

No. IV.

CHRISTIAN EXPERIENCE.

August 24.—Let us turn over and read the inspiring pages of the biographies of departed saints. How sacred are their memories and how sweet their experiences! What a shining path they trod, and what beacons through a wilderness to after-coming pilgrims! O, how many Israelites indeed can we point out, who fought manfully the good

fight of faith, who contended earnestly for the victory, and now that they have overcome through the blood of the Lamb, they mingle among the harpers of glory, and sweep the holy lyres of heaven.

“Worthy the Lamb, they cry,
To be exalted thus !”

These have passed before us in the Christian race to our Father's house above. But they have left us their example. “Being dead they yet speak.” And the lesson we learn from their journeyings, contrasted with our own, is that the Christian experience is about the same with each individual pilgrim to Mount Zion — the same in all respects, the same in all ages. There may, it is true, be some little dissimilarity of circumstance, but a great unity and oneness as to the trials, comforts, temptations, deliverances by the way, and the final conquest in the end. The experience of one corresponds with another even minutely, and the general experience of each and all, is remarkably similar. We have been impressed with this “painfully-pleasing” fact, in hearing our class relate their Christian experience this morning. God so orders it — be it so, Amen !

“Before our Father's throne, we pour our ardent prayers,
Our hopes, our fears, our joys are one, our comfort and our cares :
We share our mutual woes, our mutual burthens bear,
And often for each other flows, the sympathizing tear.”

But how different will it be when we all arrive at home. How infinitely more blessed, when we have entered our Father's house in the skies, and occupied our mansions prepared for us ! Here our tears are mingled with our joys, our sorrows and trials with our pleasures and comforts. Here, at best, it is but a mixed cup : but we may resignedly drink it for our Father's hand administered it. Yet we may look forward with transporting joy and increasing delight, to that better and to that happy country, where,

“From sorrow, toil and pain, and sin we shall be free ;
And perfect love and friendship reign, to all eternity.”

THE WAY OF HOLINESS.

There are seasons, when Christ deigns to feast with his saints upon joys well refined, and causes us with joy to draw water from the wells of salvation. And, again, there are seasons, when we greatly “hunger and thirst after righteousness.” Just at this time I feel my need of the waters of life to refresh my weary soul, and the consolations of his grace to revive me by the way. We are passing through an enemy's land, and

must needs fight our passage quite through to the promised land. We must expect seasons of clouds, as well as sunshine. Clouds may intervene between God and our soul, yet they may not between him and our faith. My trust at this hour is unshaken in the living God. I feel I have not lost any thing whereunto I have attained. Thanks be unto God !

When I look back upon the days of my boyhood, when first I met the children of God in the class-room, and then look at my present state of grace, O, how I am astonished, how enraptured at the amazing mercy of God ! “ O come and let us magnify his grace together.” That early season of my life was a season of small things — “ weak and feeble was the day ” — but that I now should have to teach and speak to fathers and mothers in Israel, in the class-room, of “ the deep things of God,” of his sanctifying grace to me, instead of looking naturally up to them as pillars in the church of God, knowing all the will of their heavenly Master, “ even their sanctification,” and leading in the highway of holiness, and instructing the younger, “ as babes in Christ,” is a matter to me of profound wonder and astonishment ! *I speak in great humility*, and while we speak of these things, we speak not to condemn or reproach any, but that speaking of God’s goodness, we might magnify his name, and place some incentive before believers, that they may “ perfect holiness in the fear of God.” The Lord make me exemplary, holy and useful. Though first of all the class to acknowledge the higher and deeper joys of a life of holiness, may I not be the only one to feel and know and acknowledge Him “ who cleanseth us from all unrighteousness.” Though I have been led in a strange way — in a way I knew not — in a way peculiarly strait and plain ; yet I will say it has been a pleasant way — a safe way — a way of great delight, for it has been in “ the way of holiness.” Thanks to God for this *better* way !

THE FULNESS OF GOD.

September 3. — How many believing Christians rest short of that fulness ! Yet they hunger and thirst after righteousness, while they are not looking for, nor particularly desiring to be filled. Says the Saviour — “ Ask largely, that your joy may be full.” O that we may be enabled to comprehend with all saints, the height and depth, and breadth and length of the love of God that is in Christ Jesus our Lord, and that we may possess that peace which passeth all understanding, “ that we may be filled with the fulness of God.”

We see no good reason why Christians may not enjoy much as well

as little — why they may not enjoy *all* that God wills they should, as that they should enjoy any — that they should drink from the fountain as well as from the stream which flows from that fountain. Christ is the fountain of all blessedness, and if we abide in him and he in us, he “shall be in us a well of water springing up into everlasting life.”

“In Christ, all truth and grace reside,
His goodness is a flowing tide.”
“To me the well of life Thou art,
Of joy the swelling flood;
Wafted by Thee my willing heart,
Returns to God!”

TRUST IN GOD.

September 7.—I can truly say this morning, though the mountains be cast into the midst of the sea and the waves roar with the swelling thereof; yea more — should the earth be burned up, and the heavens pass away, so that there should be no place found for them, yet can I trust a faithful Lord, and triumph in the God of my salvation! I feel assured that God is mine and I am his; and while I praise him for all that is past, I will trust him for all that is to come. God is faithful, and in no wise slack in his promises; therefore, the children of men should trust in him evermore. Our feet shall not slide but stand in an even place, so long as we rely on God and make the Lord, our confidence. His grace is sufficient to keep us. “They that trust in the Lord shall be made like Mount Zion, which abideth for ever.” Blessed are those whose faith hath saved them thus far: more blessed still those who are faithful to the end. Thy promises, O Lord, are very faithfulness, and especially to them who run the way of thy commandments: they will thus abide for ever.

“Faithful, O Lord, thy promises are,
A rock that cannot move—
A thousand promises, declare
Thy constancy of love.”

RELIGION REMAINS FOR EVER.

September 14. — Through grace in Christ Jesus, I have been made a new creature. How precious is this grace! Religion opens to the prospect of the believer, boundless pleasures and rivers of delight. O, what an exhaustless treasure! I am glad to-day that I see and feel as I do. Once I saw through a glass darkly — now I behold Christ in his Providence, in his grace, in his ordinances, without doubting, and without a veil. My faith no longer sees “men as trees walking,” but I now

behold the things of the Spirit plainly. The Lord, in his goodness, has early permitted me to see the fallacy of the world, and the vanity of all earthly things; while, at the same time, he has given me to see the charms of religion and the beauty of holiness. All on earth is changing, passing, transitory; nothing is unchanging but Christ, nothing abiding but religion, nothing true but heaven. The world shall fade away, time grow old with years, and all terrestrial glory shall cease; but religion, and Christ, and heaven, are one, and shall remain for ever.

“While endless ages are onward rolling,
This heavenly portion mine shall be.”

GRACE OF GOD — SAVING FAITH.

September 28. — Through grace, God hath raised us up from “the horrible pit,” from “the miry clay,” and placed our feet upon the Rock of Ages — upon the broad platform of redeeming mercy in Christ. What wondrous grace is this! Though by nature I was “poor, and miserable, and blind, and naked,” lost and ruined by the fall, yet through the riches of grace, Christ hath justified and adopted me, washed and cleansed, sanctified and consecrated us unto himself by his atoning blood, which is able “to purge from dead works to serve the living God,” and also “to cleanse from all unrighteousness.” Thanks be unto God, for his boundless grace!

It is said that “the cable is of greatest use to a ship in a storm, the shield in battle, and faith in time of suffering.” Until his faith failed him, Peter walked fearlessly upon the waters; it, alone, kept Jopah in the depths of the sea; and the true Christian can say, though the waves and the billows go over me, “I will trust in the Lord Jehovah, I will trust and not be afraid.” What a potent weapon is faith in the hands of the faithful Christian! “And this is the victory that overcometh the world, even our *faith*.” Look at that cloud of witnesses mentioned in the 11th of Hebrews, and say, as God’s dear children, if we should not have faith — living, active, saving faith — faith always. “Lord, increase our faith” evermore!

I. N. K.

URBANA, *June 1849.*

RELIGION is a most cheerful and happy thing to practise, but a most sad and melancholy thing to neglect. The government of God in the soul, is a thing which regulates, but does not enslave.

From the Scottish Guardian.

H E A V E N .

That clime is not like this dull clime of ours ;
All, all is brightness there ;
A sweeter influence breathes around its flowers,
And a far milder air.
No calm below is like that calm above,
No region here is like that realm of love ;
Earth's softest spring ne'er shed so soft a light ;
Earth's brightest summer never shone so bright.

That sky is not like this sad sky of ours,
Tinged with earth's change and care ;
No shadow dims it, and no rain-cloud lowers,
No broken sunshine there !
One everlasting stretch of azure pours
Its stainless splendour o'er those sinless shores ;
For there Jehovah shines with heavenly ray,
There Jesus reigns, dispensing endless day.

Those dwellers there are not like those of earth,
No mortal stain they bear ;
And yet they seem of kindred blood and birth :
Whence and how came they there ?
Earth was their native soil ; from sin and shame,
Through tribulation, they to glory came ;
Bond slaves, delivered from sin's crushing load,
Brands plucked from burning, by the hand of God.

Those robes of theirs are not like those below ;
No angel's half so bright !
Whence came that beauty, whence that living glow,
Whence came that radiant white ?
Wash'd in the blood of the atoning Lamb,
Fair as the light, those robes of theirs became ;
And now, all tears wiped off from every eye,
They wander where the freshest pastures lie,
Through all the nightless day of that unfading sky.

GUIDE TO HOLINESS.

For the Guide to Holiness.

WHAT IS ENTIRE SANCTIFICATION?

ONE of the greatest obstacles in the way of the humble inquirer after Christian holiness, is a want of definite knowledge of that for which he seeks. Could he see clearly what he wants, he would be prepared, by the grace of God, to obtain the supply of his wants. Indeed, one needs clear views of sanctification not only to obtain, but also in order to retain, the blessing.

It consists, first, in entire consecration.

One of the most simple, and at the same time, one of the most common meanings of sanctification, as it occurs in the Bible, is consecration. A city, a place, a temple, consecrated to God, is a sanctified city, a holy city, a holy place, a holy temple. A priesthood consecrated to God, is a sanctified or holy priesthood, though the majority of those confessing it may be personally unholy. A nation consecrated to God, is a holy nation, although but a very small part of it may truly fear and worship Jehovah. A body of soldiers consecrated to the service of the Lord, are called "sanctified ones," though individually each one may be an idolator. Isa. 13: 3. Jer. 51: 27.

Hence, as consecration is in the Bible made synonymous with sanctifi-

cation,* we feel authorized to say that entire consecration is one essential part of entire sanctification.

This embraces an entire consecration of ourselves. Of the body, so that all its members may be given to the service of God; of the affections, so that henceforth God may be the supreme object of our love and adoration; of the will, that by divine grace it may so correspond to his that the never-failing language of our hearts may be, "Not my will, but thine be done;" and of the intellect, that it harbor no impure thoughts, and conceive no wrong purpose.

An entire consecration of our substance, so that we may ever look on ourselves as, in the strictest sense, stewards, of whom it is required that we be found faithful, lest it should be accused unto us, that we have wasted our master's goods, — as stewards, who may no more take that which belongs to our master, and expend it in the mere gratification of the senses, than can a clerk thus expend the substance of his employers, — as stewards, who have no right whatever to withhold from the service of our master that which is his own, nor to spend aught without first consulting his pleasure.

In a word, a consecration such that we may adopt as ours the beautiful words —

Take my soul and body's powers;
Take my memory, mind, and will;
All my goods, and all my hours,
All I know, and all I feel;
All I think, or speak, or do,
Take my heart, but make it new.†

It consists, secondly, in entire purification.

Purification is another very common meaning of sanctification, as it is used in the Bible.‡ Perhaps it is a more common meaning than consecration.

How strong the encouragement of the Scriptures for us to expect this

* "To sanctify, signifies to consecrate, separate, and set apart a thing or person from all secular purposes to some religious use; and answers exactly to the import of the Greek *ἁγιαζω*, from a primitive and *γη* the earth, because every thing offered or consecrated to God, was separated from all earthly uses. Hence, a holy person or saint is termed *ἅγιος* i. e., a person separated from the earth, one who lives a holy life, entirely devoted to the service of God." A. Clarke, note on Ex. 13: 2.

† Meth. Hymn Book, p. 272.

‡ See 2 Chron. 5: 11; 29: 5, 15. 1 Chron. 15: 12, 14. Ex. 19: 10, 14, 22. Heb. 9: 13; 10: 4-10. Rom. 15: 16. Eph. 5: 26, 27. 1 Tim. 4: 3-5. 1 Thes. 4: 3, 4, 7, &c.

cleansing. Ezekiel, as he looks forward to the glorious times of the Messiah, assures us : Then will I sprinkle clean water upon you, and ye shall be clean ; from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you. I will also save you from all your uncleanness.* Such was the promise of the Prophet. Turning now to the New Testament, we find that it was for this very purpose that Christ shed his blood, for Paul says, He gave himself for it (the church) that he might sanctify and cleanse it with the washing of water by the word ; that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing ; but that it should be holy and without blemish.† So again, in almost the same words, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.‡ Nor did he die in vain. For after that death we hear one asserting, The blood of Jesus Christ his Son, cleanseth us from all sin,§ and in almost the next verse repeating the same thought. As the result of this truth, we hear another exhorting his dearly beloved To cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord ; || and a third testifying that God purified the hearts of both Jews and Gentiles by faith : so that one who has hope of heaven may purify himself, even as Christ is pure. ¶

Thus we have ; 1, The promise of entire purification ; 2, The fact stated that Christ died that he might fulfil this promise, and 3, Repeated assurance that he can and does accomplish that for which he died.

Whatever question may be raised, as to the time when entire sanctification may be obtained, we think there can be no doubt but entire purification is an essential element of that blessing.

It consists, thirdly, in being Filled with all the fulness of God. What this means is, in part, explained by another expression of the apostle, when he says, Ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them.** We say in part explained, for we understand the words just quoted, in a much higher sense when applied to one who is entirely sanctified, than when used in reference to ordinary Christians. All the obstacles to this indwelling have been removed by that entire consecration and purification, of which we have already spoken. All that is meant by the fulness of God, can be known only to those who have felt it. Such have also the fulness of Christ. Their body is the temple of the Holy Ghost : a temple whence may go forth

* Ezek. 36 : 25, 26, 29. † Eph. 5 : 25-27. ‡ Titus 2 : 14. § 1 John 1 : 7.
 || 2 Cor. 7 : 1. ¶ 1 John 3 : 3. ** 2 Cor. 6 : 16.

not only all the Christian graces, but those graces in their strength and loveliness. Here is love, supreme love to God, and a love to man, like that with which Christ loved us; joy, with which a stranger intermeddeth not, unspeakable, and full of glory; peace, like a river, passing all understanding, and keeping the heart and mind in (ev) Christ Jesus; long-suffering, that, like the love from which it springs, beareth all things, and endureth all things; yea, gentleness, goodness, faith, meekness and temperance, which things, being in one and abounding, cause that he be neither barren nor unfruitful.

Thus the individual grows up into him in all things, who is the head, even Christ, and becomes complete in him, in whom dwelleth all the fulness of the Godhead. Human language can hardly carry us higher than this; the plain language of the Bible will not suffer us to set the standard lower.

Entire sanctification is sometimes called, a part being put for the whole, Perfect Love, for in such, verily is the love of God perfected. It is called, also, by the same figure, Full Assurance of Faith, for such draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water. It is called also Christian Perfection, (the only perfection we dare preach,) for such come unto a perfect man, unto the measure of the stature of the fulness of Christ.

T. H. MUDGE.

LINCOLN, 1849.

For the Guide to Holiness.

EXPERIENCE AND CONSECRATION

OF THE LATE REV. DANIEL FULLER, OF THE MAINE CONFERENCE.

BROTHER KING:—By permission of his widow, I send you one of our beloved brother Fuller's private papers: "and by it, he being dead, yet speaketh."

J. W. TRUE.

Elliot, Me., Dec., 1849.

I have long felt my *obligation* to be *holy*. A number of years ago, I felt that I could not rest without it. I sought it, groaned after it, preached about it, conversed about it with those who had much experience in the deep things of God, read and prayed much—experienced a great victory, especially at a certain time in preaching from these words—"O, Jerusalem, wash thine heart from iniquity; how long shall thy

vain thoughts lodge within thee." For some time the victory seemed complete, or nearly so. But for want, perhaps, of *clear views* of its character, and of *perseverance* in living by the moment, and living that moment by *Faith*, my state of mind became changeable. Sometimes my joy seemed full; at other times the prospect was clouded. Finally I passed into a state in which I was easily moved to a joyful or sorrowful frame of feeling; easily elated, as easily depressed; and then into a course, I fear, of sinning and repenting, repenting and sinning. Sometimes feeling great joy, I think, *in the Lord*; at other times *guilt* and distress. Oh, the review is painful. During the past two years I have felt that I would *consecrate all to God* — attempted to do it — perhaps did feebly, very feebly; but had some *indecision* and too much unbelief, after all my painful solicitude. However, a few times during these two years I nearly regained my former standing, and felt much *Divine strength*. Within three months I have felt most of the time that nothing but holiness would answer the obligation, or could satisfy my poor (at times) sinking soul. But in my feeblest hours, when I seemed without strength, looking to *Jesus* for holiness, with even a little faith, seemed to revive the fainting spirits, and give hope of a blissful future in prospect. During this vacillating state, I have felt some pleasure, and gained some profit, I think, in reading "Interior Life." My attention was particularly arrested by the "Form of Consecration," abridged from Dr. Doddridge, as therein contained. I read it with interest, with some feeling — wishing, even longing at times, for a state of *entire* consecration to God, but again pained and ashamed before God that this was not my state. What, a *Minister* of the Lord Jesus Christ called to preach a present and a *full* Salvation, and yet do not enjoy it myself! Am I not under obligations to God; am I not reasonably expected to *lead* the members of Christ's Church into the *fulness* of God, into a state of *entire* consecration to God? How can I lead others into a state I do not enjoy myself? How can I *lead* where I do not go? Oh, how painful, how mortifying — how fearful the responsibility? The *responsibility* is upon me; I cannot evade it, or free myself; I must not attempt it. O, what shall I do? God requires a work of *me* that none but a *holy* person can perform, and he will hold me *accountable* for all the good I might do, if I were in a state of *entire sanctification*. My thoughts trouble me, my soul is pained; I tremble before God. After long and painful solicitude, by the grace of God, I come to this *resolution*, whatever others may do, I will give *myself fully to God* in a *perpetual* covenant, and in doing this, I will adopt the following

FORM OF CONSECRATION,

most of which is found in Doddridge's form, abridged, as may be seen in "The Interior Life," p. 113.

"Eternal and ever blessed God ! I desire to present myself before thee with the deepest humiliation and abasement of soul, sensible how unworthy such a sinful worm is to appear before the holy majesty of heaven, and to enter into a covenant transaction with thee. I come acknowledging myself to have been a great offender, smiting on my breast, and saying with the humble publican, God be merciful to me a sinner. I come invited in the name of thy Son, and wholly trusting in his merits, entreating that, for his sake, Thou wilt be merciful to my unrighteousness, and wilt no more remember my sins.

Permit me, O Lord, to bring back to Thee those powers and faculties, which I have ungratefully and sacrilegiously alienated from thy service; and receive, I beseech Thee, thy poor revolted creature, who is now convinced of thy right to him, and desires nothing in the world so much as to be wholly thine. It is with the utmost solemnity, that I make this surrender of myself to Thee. I avouch the Lord this day to be my God; and I avouch and declare myself this day to be one of his covenant children and people. Hear, O, thou God of Heaven, and record it in the book of thy remembrance, that I am thine, *entirely thine*. I would not merely consecrate to Thee *some* of my powers, or some of my possessions, or give Thee a certain portion of my services, or all I am capable of for a *limited* time; but I would be *wholly thine*, and thine for ever.

From this day do I solemnly renounce all the former lords, which have had dominion over me, every sin and lust; and bid, in thy name, an eternal defiance to the powers of hell, which have most unjustly usurped the empire over my soul, and to all the corruptions, which their fatal temptations have introduced into it. The whole frame of my nature, all the faculties of my mind, and all the members of my body, would I present before Thee this day, as a living sacrifice, *holy and acceptable* to God, which I know to be my most reasonable service. (To Thee I consecrate not only my person and powers,) but all my worldly possessions; and earnestly pray Thee also to give me strength and courage to exert for thy glory all the influence I may have over others in the relations of life, in which I stand.

Nor do I only consecrate all that I am and have to thy service; but I also humbly resign and submit to thine holy and sovereign will, myself, and all that I can call mine. I leave, O Lord, to thy management and direction all I possess and all I wish; and set every enjoyment and every

interest before Thee, to be disposed of as thou pleasest, contentedly resolving, in all that Thou appointest for me, my will into thine, and looking on myself as *nothing*, and on Thee, O God, as the great, Eternal All, whose word ought to determine every thing, and whose government ought to be the joy of the whole rational creation.

Receive, O Heavenly Father, thy returning prodigal. Wash me in the blood of thy dear Son! Give me the mind which was in Christ, and sanctify me throughout by the power of thy spirit. And, O Lord, when thou seest the agonies of dissolving nature upon me, remember this covenant, even though I should be incapable of recollecting it, and look with a pitying eye upon thy dying child.

Put strength and confidence into my departing spirit, and receive it to the embraces of thine everlasting love."

O Lord, I acknowledge this my covenant with Thee, and to this I fully subscribe, at Wiscasset, this second day of November, one thousand eight hundred and forty-four.

DANIEL FULLER.

For the Guide to Holiness.

THOUGHTS ON THE REST OR PEACE OF THE HOLY SOUL.

No. II.

THE HOLY SOUL RESTS FROM DESIRES.

THE soul, that is wholly given to God, not only rests from disquieting and unprofitable reasonings, (a subject remarked upon in the last Guide,) but from *desires*. Rest from desires, however, is a different thing from the extinction of desires. It would be incorrect to suppose, that desires, in their various forms and modifications, are always wrong, or always attended with anxiety. The rest from desires, which the holy soul experiences, is a rest from all such desires as do not harmonize with the will of God. All desires, which are not in unity with the divine desires and purposes, are disquieting and full of trouble.

2. How many persons are the subjugated slaves of those inordinate appetites, which have their origin in our physical nature. How many are not merely agitated, but consumed as it were, by the desire of accumulating property. How general and strong is the desire of reputation. Many, in whom other desires are perhaps comparatively

feeble, spend anxious days and toilsome nights in seeking for power. But the truly holy person, whose great and only desire is, that the will of the Lord may be done, has no desire of these things or of any things, except so far as God may see fit to inspire them. And all desires, which harmonize with God's arrangements and have their origin in a divine inspiration, are peaceful and happy.

3. "Love, *pure love*," says Mr. Fletcher in some remarks addressed to Christians professing holiness, "is satisfied with the supreme good, — with God. Beware, then, of desiring *any thing but Him*. Now you desire nothing else. Every other desire is driven out; see that none enter in again. Keep thyself pure; let your eye *remain* single, and your whole body shall remain full of light. Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not. You may feel them no more. Oh, stand fast in the liberty wherewith Christ hath made you free."

4. This passage, written by a man of deep religious experience, clearly involves and sanctions the doctrine, that holy souls rest from all desires, except such as are from a divine source. There are, then, two classes of desires; — those which are the product of a fallen and un-sanctified nature, and those which are from God. Agitation and sorrow always attend the one class. True peace, the peace of Christ and of angels, is the characteristic of the other.

And we proceed now to say, that the ground of difference between them is this: Desires, which are from God, are attended with *faith*; and those, which are not from him, are *without faith*. The man of the world is full of desires; but being constantly in doubt whether his desires will be accomplished or not, he is constantly the subject of agitation and grief. But the holy man, being the subject of those desires only which God has inspired within him, cannot doubt, that God, who is never disappointed, will fulfil them in his own time and way. Having thus two facts in his mental experience at the same time, namely, desire and a belief in the fulfilment of desire, the element of uneasiness, which is involved in the wants of the one, is annulled by the pleasure, which is involved in the supply or fulness of the other. In other words, faith stops the cravings of desire, by being itself the "*substance*" or fulfilment of its object; so that constant de-

sire, supposing it to be constantly existing, is changed into constancy of fruition, constancy of peace.

5. In saying, therefore, that the holy man ceases from desires, we mean that he ceases from worldly desires; and in ceasing from such desires he has peace of soul. Does he desire food and clothing? Being limited in his desire by what is necessary for him, and by what God approves in him, he believes that God will see his wants supplied. And thus he is without anxiety. Does he desire a good name among men? As he desires it only that God may be glorified, and only so far as God allows him to desire it, he has faith that he will receive and that he does now receive so much of the world's favorable opinion as is best for him; and he asks and wants no more. God, who inspired the desire, has answered it at the moment; and he is perfectly satisfied. Does he desire power? As he desires no power but God's power, and such as God shall give him, he receives now, in the "evidence" and the "substance" of his faith, the very thing which he asks; and having nothing in possession and every thing by the omnipotence of belief, he can almost say with the Saviour, "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" And then he adds with a still higher degree of faith, "But how then shall the Scriptures be fulfilled that thus it must be?" He does not desire and does not ask any power or any assistance, which is inconsistent with God's present arrangements.

6. Aided by such views, we may possess a distinct and impressive appreciation of many passages of Scripture. "Consider the lilies of the field," says the Saviour, "how they grow. They toil not; neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, *Oh, ye of little faith.*" "Trust in the soul," says the Psalmist, "and do good:—so shalt thou dwell in the land, and verily thou shalt be fed." Matt. 6: 28–30. Ps. 37: 3.

To the holy soul, which has no desires but God's desires, and which does not doubt, such promises are *realities*.]

7. We would add here one remark more. It is well sometimes to remember, that the good, which is promised to God's people, is sure

to them, not only because it is *promised*, but because it is a *necessary result of the excellencies of the divine nature*. There is a love, a mercy back of the promise, from which the promise originated; not only God's word but his nature is pledged.

In giving ourselves to God, (as all holy persons profess to do and must do,) we do not do it in part only. We not only renounce ourselves in the strict sense of the terms, but also the means of supporting ourselves; — not only we renounce our persons, but all earthly and finite dependencies. We not only give ourselves to God to be servants to do his work, but to be *sons*, whom it is his delight to provide for. The support of those, whom God has adopted into his family, and who are properly called his *sons*, ceases to be a contingency. It is only when and so long as we are not of God and are separate from him, that we are left to our own wretched resources. In all other situations, it is not only a truth, but a necessity that God should provide for us. If God had never promised to clothe and feed and watch over his people, it would nevertheless have been done, because the holiness, as well as the benevolence of his nature, necessarily requires it. In other words, it is his nature to give where there is a disposition to receive. His promise is the expression of his nature.

It is thus, that, in having nothing, by mingling our desires with the divine desires, we have all things. The loss of ourselves by the moral union of ourselves with God, is necessarily the possession of God. In God is the fulfilment of our desires. In God, therefore, there is rest.

L. M.

Do not expend any more time, thought or money, on yourself and family than, with the light of eternity shining on the matter, you are satisfied is best; lest you make your brother to offend, or offend your brother, or impair your influence as a Christian, or abridge your means of doing good, or cultivate your self-love, or grieve the Spirit, or lose sight of heaven. Can the pleasure of having fine houses, fine furniture, and fine clothes, be a balance for so many evils?

THOSE things in or out of ourselves which are apt to *discourage* us, ought only to *humble* us.

For the Guide to Holiness.

ONE DAY I SAW A BIRD.

(IN IMITATION OF THE RELIGIOUS POEMS OF MADAME GUYON.)

One day I saw a bird,
The little boys had caught.
With strings they tied it to the earth,
To please their childish thought.
And thus with feet and pinions bound,
It panting pressed the dewy ground.

Then one by one they cut
The little strings apart;
When losing, with its severed bonds,
The sadness of its heart,
It joyous lifted up its wing,
Soared high, and then began to sing

'Tis thus with men of earth;
They pant upon the ground;
Their selfish passions are the bonds,
With which their souls are bound.
Until from earth's desires set free,
They never know true liberty.

But soon as their desires
No longer bind them here,
They feel the instinct of a life,
Which seeks a higher sphere;
And rising on the spirit's wing,
Free as the heavens, they soar and sing.

U.

For the Guide to Holiness.

NECESSITY OF RELIANCE UPON THE HOLY GHOST.

It is written that "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God." If we would "know the things that are freely given to us of God," this Spirit must be earnestly sought for and relied upon. Unless we do so, we shall

be dead to all knowledge of "Christ in us the hope of glory"—dead to "the power of his resurrection, and the fellowship of his sufferings,"—dead as to a realization of the "exceeding great and precious promises" of the gospel,—dead as to an experimental consciousness that Christ is a "Prince and Saviour for to give repentance to Israel and forgiveness of sins,"—dead to the fact that the Sacred Scriptures are the Word of God, full of life and power to believers in Christ,—yes! dead to all this, and much more which the natural heart doth not know, and which human language cannot describe.

Before Christ left this world he promised to send the Holy Ghost to his disciples. He knew that without this Divine agent, they could never successfully promulgate His gospel, or withstand and overcome their enemies. Hence, said he to them, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." They did tarry, being engaged in prayer and supplication, when suddenly "they were all filled with the Holy Ghost." Would it not be well for Christians now to tarry at the throne of grace, till they should be "filled with the Holy Ghost," or, in other words, "endued with power from on high," to overcome all sin, and to glorify God acceptably in life. This is what we all need, and for which we should constantly pray. It is on this power we must depend, if we would see the truths of God have their desired and designed effect. When the martyr Stephen was full of faith and the Holy Ghost, sinners were "not able to resist the wisdom and power by which he spake." Thus it always has been, and thus it always will be when the people of God are "filled with the Holy Ghost." "It is not by might or by power, but by my Spirit," saith the Lord. In the work of holiness nothing is gained without the special aid of this third person in the adorable Trinity. His office it is, to enlighten, to purify, and to guide into all truth. It is through Him that the Saints have their "fellowship with the Father, and with his Son Jesus Christ." How essentially necessary then is a firm reliance on the "Spirit's power" to bring us into possession of "all the fulness of God." But as there are many spirits abroad in the earth, it is no less important that we "try the spirits whether they be of God." Such are the machinations of Satan that he will, through the agency of his foul spirit, "deceive, if it were possible, the very elect." But let us not, through fear of being deceived, wilfully reject or resist all operations or manifestations of the Spirit. Many have done so, and by that means have resisted the Holy Ghost, and have been found fighting against the work and people of God. Remember the operations and manifestations even of God's Spirit are different persons. See 1st. Cor. xii.

In order that we may know how to try the spirits, let us give close attention to the teachings of the unerring Word. The spirit of God always harmonizes with this. That Christian who is sincerely and unreservedly consecrated to the will and service of God, and who makes the Holy Scriptures the man of his counsel and the guide of his life, will rarely, if ever, be led astray by a wrong spirit. B. S.

THE IMAGE OF GOD IN THE SOUL.

There is something in the expressions used to describe the work of the Christian, which ought to excite our attention. It is spoken of as the renewing of the lost image, or the likeness of God in the heart. Hence it is sometimes called *Godliness*, or *God-likeness*. Our business then as Christians is to grow in the image or likeness of God. Many individuals would be very much flattered, if told that their personal charms were equal to those of some renowned *beauty*, whose praise has spread over the world. Others feel themselves highly honored when called a second Washington, or Howard, or Luther, or Calvin, or Wesley. It is considered a great thing to be halting along after the foot-prints, which the great and good who have gone before us have left upon the sands of time. But the image the Christian bears is not that of any earthly potentate, patriot, philanthropist, martyr, apostle, or angel merely. It is the image of God in his soul. His life is an imitation of God. What a work it is to be like Him! What an honor to bear His image, and reflect His spirit among men; to speak, act, think, and love, somewhat as God does. Whatever God thinks we should think, in our sphere of thought; as he desires we should desire — as he feels we should feel — as he loves we should love. Do we understand this, or do we talk in an unknown tongue when we speak of bearing the image of God in the soul? As this is what was lost in the first Adam, so it is what we are to regain in the second.

Little does the Christian world know, it is to be feared, the full import of these terms. If regenerated, we have begun to have formed within us this image of God; but what exalted heights are before us, in his matchless perfection, in which we may grow and assimilate to God, and yet remain at such an infinite distance from him. Let us then forsake every worldly passion, and let this heavenly ambition inspire and fill the soul. Why “grovel here below” and live at our “poor dying rate,” when it is our privilege “to mount up with wings as eagles — to run and not be weary — to walk and not faint.”—*Practical Preacher*.

For the Guide to Holiness.

PERSONAL EXPERIENCE.

TO THE EDITOR OF THE GUIDE:—Educated in Methodism, I had the advantage of early religious instruction. The first page of memory is impressed with reminiscences of the Sabbath school, the class-room, and the worship of God's house. While yet an infant in years, I had serious thoughts of religion, and a love for the Bible. I cannot date the period when I first heard of Jesus, the friend of sinners; but I can remember, while but a small child, that I read the sacred volume with much interest and pleasure.

I have often thought that if care had been taken to give habits of devotion with the knowledge I was receiving, I might have become a Christian, almost, or quite, as soon as I became accountable; but, alas, the enemy of my soul sowed tares among the wheat, by means of my love of books, and in tender youth, my mind received the poisonous suggestions of unbelief. Light works, likewise, became a snare to my soul, and I learned many things, which I would gladly have unlearned in after life.

In my fourteenth year, I was more deeply impressed than ever before, and soon after the close of my fifteenth, during a protracted meeting, at which time there was a glorious revival of religion in my native place, I was most happily converted to God. It was after a protracted struggle, and many conflicts with unbelief, that I found mercy; but my joy was more than in proportion to the sorrows of repentance. It was "unspeakable and full of glory." I was taught to bear the cross, that, in order to grow in grace, I must live a life of obedience to the teachings of the word, and Spirit. Oh! the tender care, that was bestowed upon me, by the nursing fathers and mothers of the Church.

I soon found a warfare—I was prepared to expect it. I had learned that the pardon of sin, and the adoption into the family of God, was only the first step, or the first attainment in a life of holiness, and that *onward* must be my motto through life. Yet I believed there was such a state as the entire sanctification of soul and body, and that it formed a gloriously prominent point, in the experience of the children of God. Of the nature and condition of the state, I knew but little. I had witnessed a bright exemplification of its power, in one whom I had known in early life, the remembrance of whose happy life, and triumphant death, has ever been a star of example to me.

But of the principles, or experience, *the power*, by which there was

such an exhibition of lovely fruit, I knew not. To a want of light on the nature of sanctification, I, in a measure, attribute the delay, which attended my advancement; but there was yet another cause of delay. When seeking, I often found my faith strengthened, and when in view of the bright manifestations of love, which I received from time to time, I was almost ready to claim that which I sought. I was met with the question, Are you willing to become so remarkable as this profession will make you? *No*, answered my rebellious heart, I can never bear the persecution which those suffer who make this peculiar profession; but, whispered the spirit, nothing but this will save you; you have an enemy within that may betray you. True, responded my desponding heart, "Lord give me the blessing, *but not now*," was the inward feeling. Oh! the mercy of God! Thus in view of my privileges, I for a period of several years refused to claim them. I often wonder that I was blessed at all, yet such was the condescension of my loving Saviour, that when ever I came pleading for a present blessing, I always received it. I sometimes lived for months in a state of enjoyment of that which, it seemed to me, could be but little less than "The fulness of the blessing of the Gospel of Christ." My prayer was always, Oh, for a clean heart! Oh, for the power of holiness! Yet, when the frail body would almost faint under the power of the presence of God, and friends would ask, "Are not your prayers answered?" I replied *no*, wait until I know that sin is all subdued, and pride destroyed.

I did not comprehend clearly, that faith is the condition upon which the blessing of holiness is gained, and retained. I cherished a determination to risk nothing by confession, until I was perfectly assured; and I thought I could not feel assured, until I had been tried, and in this trial I had taught myself to believe there would be an absence of temptation. I had made up my mind, that so long as I had unholy thoughts, I could not believe myself to have attained.

In the midst of blessings, I had my secret backslidings, and in the hour of temptation, I often yielded to my besetments, with a weakness that distressed me exceedingly.

The summer of 1845, I must have exhibited strange inconsistency. I was tempted, and gave myself up to vanity, and miscellaneous reading, and, of course, lost all enjoyment in religion; but my vows were upon me, and I dared not leave the means of grace. And when in the class-room, my confessions were full and honest. At this time the Church in L. was in a cold state, and there seemed to be none to help me. But glory be to God, his spirit was faithful, and I became alarmed at my state. I

threw aside romances, *once* and *for ever*, and resolved to read religious works alone, or at least that which was sufficiently solid to benefit me; and *now* I turned to my Bible, and the Guide to Holiness, which I had read occasionally, some two or three years. Thank God, its rich pages poured a stream of light on a subject now very dear to me; for in the sanctification of my nature, I hoped for deliverance from *sin*, which had become so wearisome, that I felt as if I *could* not endure its presence. I knew that my Bible taught me the blessing in precept, in doctrine, and in promise. Yet the Guide brought all to bear, in my view, on the lives of individuals, and the promises were fulfilled to them, and the precepts obeyed by them.

Oh! how I panted for holiness! My will bowed, and my heart breathed a continual prayer for purity.

In September, of this year, I was privileged to attend a Camp Meeting. I spent one night on the ground, and then and there, I made an unreserved surrender and a consecration of all to God; and there I began to wait for Christ, my *sanctification*. All that I had, and was, passed in review, and became a free gift to God. When my mind rested upon my good name, which had ever been so dear to me, my heart inquired, how shall I glorify God without this? but the next thought was, what is that to thee? leave it there upon the altar. By grace, I was enabled so to do, and now nothing remained. My contemplations became calm, sweet, and awful. I thought a clean heart would be new, indeed; how should I feel. Just then a manifestation was made to my view, of a human heart, darkened and stained by sin; and in a moment more, the blood of cleansing was applied, and all became as the mingling of the purest white and flame. Yet, I rejoiced not, only in hope of the witness of the spirit yet to be given, and thus I continued in constant expectancy for some two weeks, feeling all the while, that time and distance shortened between my heart, and assurance, until the 22d of September, 1845, while my husband and myself joined in prayer at the family altar. My heart was strongly drawn from prayer to praise, and a glorious liberty dawned upon my mind. I felt to bathe in an ocean of love. I said, oh! what is this? this is like perfect love. *This is perfect love*. Fear was gone — bondage was gone — and light, liberty and love only remained.

And when I told it, it was with simplicity, freedom, and power. I did not inquire, will they receive it! Ah! no, I said it is *thy truth*. The next morning being Wednesday, I went to see a friend, and the following Wednesday found her rejoicing in an experimental knowledge of the

same truth. I conversed with a young Minister of the Gospel, on Friday, and on Monday he realized the same glorious power.

During that year, one, and another, and another, received the same blessing. At the close of that Conference year, my husband, at the same Camp ground where I lost all in Christ, found full assurance of faith. From the most of those named above, you have heard. But at a distance from those loved ones, I have found others who are partakers of a like precious faith, and I have witnessed displays of the power of Christ to save to the uttermost, on behalf of others. For me it is happiness to cry, "behold the Lamb of God, that taketh away the sin of the world." L.

NASHVILLE, Sept., 1849.

THE VISION OF GOD IN GLORY.

You see, indeed, no form or shape; and yet your whole soul perceives, with intuitive clearness and certainty, the immediate, awe-inspiring presence of Jehovah. You see no countenance; and yet you feel as if a countenance of awful majesty, in which all the perfections of divinity shone forth, were beaming upon you wherever you turn. You see no eye; and yet a piercing, heart-searching eye, an eye of Omnipotent purity, every glance of which goes through your souls like a flash of lightning, seems to look upon you from every point of surrounding space. You feel as if enveloped in an atmosphere, or plunged in an ocean of existence, intelligence, perfection, and glory; an ocean of which your laboring minds can take in only a drop; an ocean, the depth of which you cannot fathom, and the breadth of which you can never explore. But while you feel utterly unable to comprehend this infinite Being, your views of Him, as far as they extend, are perfectly clear and distinct. You have the most vivid perceptions, the most deeply engraven impressions of an infinite, eternal, spotless mind, in which the images of all things, past, present, and to come, are most harmoniously seen, arranged in the most perfect order, and defined with the nicest accuracy of a mind which wills with infinite ease, but whose volitions are attended by a power omnipotent and irresistible, and which sows worlds, suns, and systems through the fields of space, with far more facility than the husbandman scatters his seeds upon the earth — of a mind, whence have flowed all the streams which ever watered any part of the universe with life, intelligence, holiness, and which is still full, overflowing, and inex-

haustible. You perceive also, with equal clearness and certainty, that this infinite, eternal, omnipotent, omniscient, all-wise, all-creating mind is perfectly and essentially holy, a pure flame of holiness, and that as such, He regards sin with unutterable, irreconcilable detestation and abhorrence. With a voice which reverberates through the wide expanse of his dominions, you hear him saying, as the Sovereign and Legislator of the universe, be ye holy, for I the Lord your God am holy. And you see this throne surrounded, you see heaven filled by those only who perfectly obey his command, you see thousands, and ten thousand times ten thousand of angels and archangels, pure, exalted intelligences, who reflect his perfect image, burn like flames of fire with zeal for his glory, and seem to be so many concentrations of wisdom, knowledge, holiness, a fit retinue for the thrice holy Lord of Hosts, whose holiness and all-filling glory they unceasingly proclaim.

PAYSON.

G E M S.

“THE field of *natural revelation* is too little regarded by Christians. We may learn from God’s works that he is benevolent, loves order, harmony, and beauty. He paints the lovely tints of the morning and evening sky, and the variegated flowers, and gives the diamonds their pleasing lustre. Is there a doubt that he sympathies with us in our admiration of these things? It is part of our duty to recognize the displays of his character, in all his works, and make them the occasion of devout thanksgiving.

“There is a rich harmony in the voices of nature; every sound is cheerful and beautiful, if we feel right. They form parts of one grand, harmonious, love-breathing anthem, which has been sounding on since the morning stars first sang together, and the sons of God shouted for joy. The hum of the insects, the song of the birds, the various tones of the animals, the waving of leaves and branches in the wind, the brook, the waterfall, the ocean, the patter of the rain, hail, and snow, the wind and the thunder, form the octave of nature’s music.”

SATAN tempts those young Christians who are really in earnest, through a *scrupulous conscience*. He hinders them a long time from learning this short lesson, “Without me ye can do nothing — with me, all things.” Cecil remarks, in regard to persons in this scrupulous state, “It is not easy to give counsel to such — *they must feel their way out.*”

You may not always see the effect of your labors to do good, but you know that if they are labors in the Lord, if they are done in accordance with the will of God, they will not be in vain. They will accomplish just what God designed they should accomplish — and what more would you have ?

The laborer on a building don't always see how his work is to promote the progress of the building ; but, if he has confidence in the master-builder, he knows it will come in somewhere. There is not merely a possibility of success, but there is absolute certainty. This is a glorious privilege of being laborers together with God. Every act will tell on the interests of God's kingdom ; so there is no need of discouragement or anxiety.

PROF. ALDEN.

WE should cherish sympathy for perishing souls, and for others, in consequence of the command of God — not render obedience in consequence of our sympathy.

IBID.

A MEMBER of Mr. Cecil's church once applied to him for sympathy and advice, under circumstances of great trial and perplexity. He wrote in reply, "Consider your case the more easy because it is so difficult. Easy things we are ready to undertake ourselves, and find we cannot manage them. Difficult things we are forced to leave or commit to God, and thus find them easy. Now, by this logic, I have proved that you are a woman in *easy circumstances*."

MR. SIMEON, referring to Mark 6 : 52, said he had learnt that mercy was no cause of wonder, and sin no cause of despair. Consider *who* it is that shows mercy — it is God ! And it is only because we do not consider him in his perfections and attributes that we are disposed to wonder. Christ said to his disciples, when they feared and wondered, "Where is your faith ?"

THE Holy Spirit takes the word from the sealed page, and breathes it into our hearts, before we can comprehend its meaning, or be touched by its beauty, or stirred by its remonstrance, or animated by its promise.

MELVILL.

"A believer seems quite to forget himself when he begins to *wish*."

CECIL.

PASSING AWAY.

BY MRS. HEMANS.

"Passing away is written upon the world, and all the world contains.

It is written on the rose,
In its glory's full array ;
Read what those buds disclose —
" Passing away."

It is written on the skies
Of the soft blue summer day ;
It is traced in sunset's dyes ;
" Passing away."

It is written on the trees,
As their young leaves glistening play ;
And on the brighter things than these —
" Passing away."

It is written on the brow,
Where the spirit's ardent ray
Lives, burns, and triumphs now —
" Passing away."

It is written on the *heart* —
Alas ! that *there* decay
Should claim from love a part !
" Passing away."

Friends, friends ! O, shall we meet
Where the spoiler finds no prey ?
Where lovely things and sweet
Pass not away ?

Shall we know each other's eyes,
With the thoughts that in them lay,
When they meet beneath the skies
Which pass away ?

O, if this may be so,
Speed, speed, thou closing day !
How blest, from earth's vain show,
To pass away !

THE
GUIDE
TO
HOLINESS.

REV. D. S. KING, EDITOR.

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THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 5.

CONSECRATION.

WE have inquired how we may please God in our manner of receiving his communications to us, and presenting our communications to him. The next question which naturally occurs is, How shall we please God in our communications with one another? No small part of life is spent in conversation, and it is of no small importance that we “order our conversation aright.” That a considerable portion of our time should be occupied in social intercourse is unavoidable, and not undesirable. Man was not made to live alone. Perpetual seclusion is unfavorable to the highest development of his intellectual or religious character. He may hammer out his thoughts in solitude, but they are brightened and sharpened by collision with the thoughts of others in society.

It is much to be regretted, however, that the greater part of what passes for conversation, is far from being an interchange of thoughts. It is mere talk — empty and aimless. The noble faculty of speech has come in for its full share of perversion in this perverted world. “If any man offend not in word, the same is a perfect man, and able also to bridle the whole body.” It is a high attainment always to say the right thing, and in the right spirit — and never to speak, and never to be silent, in the wrong place — to have your conversation always with grace, seasoned with salt — neither too grave nor too gay — too voluble nor too taciturn — never to flatter, and never to slander; never to express more than you feel, never to depart from the strictest truth, never to wound a brother’s feelings, or depress

his faith, or damp his ardor, or unspiritualize his mind. All this is implied in bridling the tongue.

1. The first thing requisite, in order to have our conversation pleasing to God, is a holy heart. "Out of the abundance of the heart the mouth speaketh." Holy affections, heavenly thoughts, spiritual desires, will find utterance. Full, affectionate faith, ardent love, glowing zeal, will speak out.

2. In consecrating to God all we have, and all we are, we should distinctly specify our conversational powers; promising, in humble reliance on his grace, to use them only for him. Having done this, we shall no longer feel at liberty to talk on, as perhaps we did formerly, without any particular object, uttering any thing and every thing that comes into the mind. We shall pause and consider what it will be best to say, and endeavor always to give the conversation a useful turn, carefully adapting ourselves to circumstances, and to the persons into whose society we are thrown. We shall remember, wherever we are, that our Master has something for us to do. We shall not feel at liberty to say any thing with a desire to shine — to make a display of wit, learning, talents, or piety; and we shall never be deterred from speaking where duty calls, on account of our deficiencies in these respects. We shall not speak for our own glory, but for the glory of God. We shall say nothing about others in their absence, which we would not say in their presence, except for some good and sufficient reason. For we are to be "as tender of our neighbor's reputation as of our own," which will be very easy if we love him as ourselves. It is well to remember, in regard to our fellow Christians, that when we say any thing against them, a very near and dear Friend of theirs is within hearing, and it will be like touching the apple of his eye.

It seems as if love hardly needed any rules or cautions, and it would not if it were perfect, *and always had been*. But bad old habits and evil examples may sometimes lead us astray.

We should not only avoid evil speaking ourselves, but refuse to listen to it from others. It has been well remarked, that there would be no slanderers if there were no listeners. We could not sit still and hear a beloved friend calumniated; let us love every body too well to listen to any thing against them. Let us be slow to believe unfavorable reports, and slower still to repeat them; but quick to

palliate, make allowances, pity, and forgive. All this is the natural dictate of love.

3. We should embrace all suitable opportunities to converse faithfully and tenderly with the impenitent. Let us not be deterred by the fear that it will not be well received. "The redemption of their soul is precious, and it ceaseth for ever." But it is not always necessary that we should preach to them. A word expressive of our deep interest, an intimation that we are longing and praying for their salvation, will sometimes go further than solemn warnings.

4. Whenever Christians meet, they should try to cheer and animate each other in the walk of faith. They should always be ready to converse on spiritual subjects. They should speak freely and frankly of their religious experience; this is the most powerful kind of preaching. It is exceedingly painful to observe how little spiritual conversation there is among professors of religion. This affords melancholy evidence of the state of their hearts. Many of those who we must hope are sincere Christians, fall in with the prevailing custom of excluding spiritual topics from their ordinary intercourse. How much they lose! But the truly consecrated soul will not do this. He cannot do such violence to his feelings. His heart is full, and it must have vent. He does not love the world, nor the things of the world, and he cannot talk about them. His thoughts are in heaven, and his conversation will go that way.

When we are going into company, let us ask God to take care of the conversation, and enable us to do what we may to make it profitable. Let us ask him to send us a message by others, or give us a message to them. Let us despatch worldly topics as soon as may be, and hasten to themes more important. We should not be over curious about the news of the day, or the gossip of the neighborhood. Many men spend half their leisure in reading the newspapers, and the other half in talking over their contents. What is the use? He who would be holy, finds that curiosity must be crucified, as well as other propensities — not killed outright, but completely subordinated.

5. If we believe the glorious fact of the indwelling of the Holy Spirit, then we have "an inward voice," to tell us when to speak, and what to say. We are not left to our own unaided wisdom. It shall be given you what you shall speak, *if you truly wish it, and wait for*

it. There are those — would that their number were greater — who know what it is to be guided continually by the indwelling Spirit. They have learned to look for this guidance — to listen for “the still small voice.” “They do not so much speak, as they are spoken from.” They think if God is not pleased with self-originated acts and prayers, he will not be pleased with self-originated remarks. All Christians have some idea of this kind of guidance, and on special occasions they will seek it; but many seem to think that there is something too solemn and sacred about it, to be an every-day thing. This is a sad mistake. If the blessed Spirit dwells in the souls of believers, is it not, among other reasons, for the purpose of guiding them? And if he guides them sometimes, why not always?

The minister of the gospel, wishing to please God in his preaching, seeks to be led of the Spirit. The private Christian, wishing to please God when going into the Sabbath school, or the Conference room, asks this guidance. But do we not want to please God at home, every day, and all day long? Then, why not ask, and expect to receive, divine guidance all the time — when we sit down and when we rise up, when we go out and when we come in. “Ask, and ye shall receive.” By the fireside and at the table, in the cheerful family talk, the presence of God may be realized and enjoyed. It is both our privilege and duty to talk, when in our merriest moods, as if the Saviour were visibly among us, with a gentle smile on his benignant countenance. In order to do this, there must be a holy recollection — a continual referring of every thing to the heavenly Guest. But if we speak hastily, we do not give ourselves time to hear what the Spirit saith to us.

This uttering only what the Spirit gives us, seems to many mysterious, and even fanatical. It certainly is very liable to be misunderstood and perverted; yet there is truth in it, and truth of great importance to those who desire to be holy. Nothing can be more favorable to the entire sanctification of the soul, than thus constantly keeping it under the immediate supervision of the Holy Spirit. Is there any thing unreasonable in supposing we may have this inward divine guidance all the time? The Spirit indites our prayers, and we wish to glorify God as truly in conversation as in prayer; then why not expect he will direct both?

“But,” says the objector, “it is bringing God so very near!” Ah, he *is* near, and if you love him, you will not shrink away from his presence. *He is here* — let us speak and act accordingly!

S. J.

HOLINESS, OR CHRISTIAN PERFECTION.

MY DEAR M.: — Believing that your heart is still beating with pulsations of love to God and man, and that you are ardently desirous to know the whole truth, as it is in Jesus, I proceed to sustain the views I expressed in my former letter, by an appeal to that Book to which all our theories, whether they relate to doctrine, experience, or practice, must be brought for their final decision.

The first that I shall refer to is the Book of Job, being probably the oldest inspired record we have, and containing an account of one of the most extraordinary instances of Divine Providence and grace, watching over the affairs of a favored servant of God, in the midst of trials of the severest character, and which eventuated in his complete vindication from the accusations of his enemies, and his triumphant victory over all his foes. That Job was a righteous man from the beginning of his history, as recorded in the Book, is evident from the testimony of God himself, who says of him in chapter i. 1, that he “was perfect and upright, and one that feared God and eschewed evil.” And during all the afflictions of body and mind through which he passed, the accusations of his mistaken friends, the calamities which fell upon his household, his property, his own person, and the many temptations which must have pressed upon him to induce him to abjure his allegiance to his God — in the midst of all these indescribable afflictions, he said, “Till I die, I will not remove my integrity from me.” “Also now, behold my witness is in heaven, and my record is on high.” Job therefore must, even at this time, have enjoyed a “witness” of his acceptance before God, for his record was on high, his name was recorded in the Book of Life, as one of God’s favored servants; in other words, he must have been justified in the sight of God, and have had so much of grace as to enable him to hold fast his integrity, and so to deport himself in the midst of all his trials, that it was said of him, that he “sinned not, nor charged God foolishly.”

And yet it does not appear that, during this severe conflict, he enjoyed the sanctifying influences of God's Spirit. Notwithstanding all these evidences of his uprightness, his steadfast confidence in God, his irreproachable life and conversation, yet, when God challenges him to answer for himself, in view of the awfully sublime exhibition of the majestic holiness of his character, Job confesses his native vileness in the following memorable words, chapter 'xl. 3, 4, 5: "Then Job answered the Lord, and said, Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken, but I will not answer; yea, twice, but I will proceed no further."

O! what a humiliating confession was this! After all his suffering, which was permitted to come upon him for the trial of his faith and patience; after all the manifestations of God's goodness in sustaining him amidst the fiery trial; after all the testimonies, even from God himself, in favor of the righteousness of his life; no sooner does the glory of God's majesty burst upon him in its — I will not say in *all* its effulgence, for I doubt whether any mortal man could bear up under such a full blaze of God's dazzling "glory bright" — effulgence, than in this light, he sees his many imperfections, and his native impurity so vividly, and he feels the presence so consciously, that he cries out, in the language of deep self-abasement, "Behold, I am VILE."

O! my dear M., is not this the language of every believing heart that has come to a thorough knowledge of itself — of its native vileness? Was it not your language after the Lord shone into your soul, and thereby showed you all the latent evils that lay lurking undiscovered until that moment, when God unlocked the inner chamber of your heart, and showed you all, at least as much as you could bear to see, the "imagery" that long had enshrined itself there? Then, indeed, you cried out in the language of the poet, —

"O, that my LOAD OF SIN were gone!
O, that I could at last submit,
At Jesus' feet to lay it down,
To lay my soul at Jesus' feet!"

But we have a more notable confession from the lips of Job, in chapter xlii. 5, 6, where he says, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee! Wherefore I abhor

myself, and repent in dust and ashes." This confession was extorted from Job after God had proclaimed himself more fully than he had done before his former confession. The manner in which God is represented as unfolding the glories of his august character, his awful majesty is exhibited so illustriously, and his holiness shines out so conspicuously upon the mind of Job, that it sinks him into the dust, and by comparing his own character with God's, the contrast was so striking that he said, "I ABHOR MYSELF, and repent in dust and ashes." Though, before this, he had known God, had acknowledged him, had confided in him as his reconciled Father, yet the brighter manifestations of his perfections now made to him, gave that clearer view of his immaculate purity, of the tremendous nature of his power, the displays of his consummate wisdom, of his intimate knowledge of all the affairs of men; and all this was exhibited to his astonished soul so vividly, that he felt himself surrounded, pervaded, and his inmost soul so sensibly touched with the presence of the immense Deity, that his former knowledge seemed remote and imperfect in comparison to his present clearer and more intimate view. Hence, he said, I have before only *heard* of thee by the hearing of the *ear*, but now mine *eye seeth* thee. What was the effect of that sight? *I abhor myself!*

O the contrast between the holiness of God and the unholiness of unsanctified man, when the light of God shines upon his soul! In this "light we see light," and this light, shining into the otherwise dark chambers of the heart, discloses all the remains of unholiness, and creates an inextinguishable thirst after that righteousness which alone can satiate its longings.

How conformable to this view of himself, as expressed by Job, is that of our evangelical poet, whose poetical lines are always, more especially when depicting, in his own glowing language, the blessings of perfect love, full of fire! Hear him in the following energetic words:—

"Wilt thou suffer me to go
Lamenting all my days?
Shall I never, never know
Thy SANCTIFYING grace?
Wilt thou not thy LIGHT afford?
The DARKNESS from my soul remove?
Help me, Saviour, speak the word,
And perfect me in love."

I have caused the words, to which I wish you, my dear M., to pay particular attention, to be printed in capitals, that you may fully perceive the contrast between the *light* and the *darkness*, and see how emphatically the poet makes the one expel the other, and how exactly conformable were his views and his feelings upon this subject to those of Job, and indeed to all the holy men of God in every age of the church.

That Job was delivered from the distressed vileness under which he groaned, and which he so feelingly confessed, is most evident from what God said of him in the subsequent part of chapter xlii, from verse 7 to 17. He there rebukes his mistaken friends, orders them to bring a suitable sacrifice to Job, and that his now sanctified servant, whom he had accepted, should pray for them, and “so the Lord blessed the latter end of Job more than the beginning.” He was now not only brought through the fiery trial, which God had doubtless permitted to come upon him for the testing of his fidelity, but he came off more than a conqueror, his heart was thoroughly purified from its inherent vileness, and so near was the access he had to God in prayer, that he declared he would hear him in behalf of his friends, who had so greatly erred in their estimate of Job’s character.

The whole of this process, this confession of vileness, and this deliverance from it, is expressed in the following stanza, from the pen of a poet that may be justly called the “prince of poets,” not only because he possessed the spirit of poetry in its highest excellence, but more especially because, as a Christian poet, he entered deeply into the human heart, as well as into the ocean of divine truth, of divine power and love, and poured forth in strains of poetic melody and evangelical sentiment, all the feelings of a soul struggling under a consciousness of inbred sin, until it finally emerges into all the fulness of redeeming love. I love therefore to read him. I love to hear his hymns sung. And I love to quote him for your edification, not indeed because I think you a stranger to the exquisitely fine touches of his lyric pen, but merely to remind you of your indebtedness to CHARLES WESLEY for the finest specimens of true poetical excellence, and for the sweetest, the most deep, experimental, and practical examples of evangelical songs. The following is the verse to which I allude, and I have emphasized the words to which I wish more especially to call your attention, as expressing the sentiments I have endeavored to inculcate : —

"VILEST of the *sinful* race,
 Lo! I answer to thy call:
 MEANEST vessel of thy grace,
Grace divinely free for all;
 Lo! I come to do *THY WILL*,
 ALL thy counsel to *fulfil*."

After having pondered well and attentively upon these words, every one of which expresses a deep thought, a divine, scriptural truth, you may turn to the following, which you may read and sing, and read and sing again, and then read and sing a third time, until you feel their deep import pervading your whole soul:—

"Eager for thee, I ask and pant,
 So strong the principle divine
 CARRIES me out with *SWEET constraint*,
 Till *ALL my hallowed soul is thine*,
 Plunged in the Godhead's deepest sea,
 And lost in thy immensity!"

I have not emphasized any word in the two last lines, because no emphasis can make them more emphatic than they really are, nor add any thing to the immeasurable depth of their meaning. May you, my dear M., be

"Plunged in the Godhead's deepest sea,
 And lost in its immensity."

O, what must the soul of the poet have felt when he penned these words! Surely his mind must have been expanded with a believing view of the unfathomable depth, and the immeasurable length, and breadth, and height of the ocean of God's love, while his soul panted to plunge into it, and be lost in its IMMENSITY!

I have purposely concluded this letter with these views of the subject, to prevent any one who may read what I write, from desponding from a consciousness of his heartfelt impurity. To such bruised, trembling souls, I would present, for their encouragement, the following lines:—

"Redemption in his blood,
 He calls you to receive:
 Look unto me, your pardoning God
 BELIEVE, he cries, BELIEVE."

IN PRISON, WHEN THE EARLY SAINTS.

IN prison, when the early saints
 Wore Despotism's chains,
 'Twas Faith that silenced their complaints,
 In solacing their pains.

Not that they had no power to feel,
 No sense of wrong, no tears ;
 But God was near, their griefs to heal,
 And dissipate their fears.

'Tis unbelief, that gives its smart,
 Its anguish to the rod ;
 Grief has no terror for the heart,
 That puts its trust in God.

" Only believe ! " * and thou shalt know,
 To every ill resign'd,
 Whatever strength may wield the blow,
 It leaves no wound behind.

U.

* Mark v. 36.

HOLINESS.

BLESSED ARE THE PURE IN HEART, FOR THEY SHALL SEE GOD !
 Yes, it must be so ! The *pure in heart* must be blessed indeed.
 They are free from all sinful feeling and desire. "*Sin hath no more dominion*" over them. They are cleansed "*from all filthiness of the flesh and spirit.*" They have laid aside "*every weight and the sin which did so easily beset them.*" They "*love God with all the heart.*" They are "*crucified with Christ.*" Christ lives in them, and they "*live by faith in the Son of God.*" O ! they are blessed beyond conception, whose hearts are purified by that precious blood which "*cleanseth from all sin.*" They constantly sing with the pious Newton, who sung, —

" By faith in Christ I walk with God,
 With heaven, my journey's end, in view ;
 Supported by his staff and rod,
 My road is safe and pleasant too.

" Though snares and dangers throng my path,
And earth and hell my course withstand,
I triumph over all by faith,
Guarded by his Almighty hand."

In the border towns of New Hampshire, in the vicinity of the yet unsubdued forest, I have often seen the camp of the half-civilized Indian family. The red man I have seen there was no longer the wild savage whose home was the silent glen, whose food was the stricken deer or the forest-grown maize, and whose most loved employment was war. No ! the Indian of to-day is a man of peace ; he labors in the production of the variously shaped work-basket, he eats the food of civilized man, and, in part, adopts the garments of his white neighbors. Yet he still clings to the woods and to the wigwam. Rejecting a part of the habits of his ancestors, he has ceased to be a savage ; refusing to enter the convenient house and to adopt the comforts and improvements of the white man, he is not wholly civilized. He occupies a middle ground between the barbarism of his Indian ancestors and the civilization of his Saxon conquerors.

And is it not a fact that thousands in the Christian church, like the modern Indian, occupy a middle ground between their former sinful state and that state of inward purity which is their privilege as children of God ? They have cast off outward sin ; they have even gained a partial victory over their inbred corruption, but they are not "*pure in heart.*" " Filthiness of flesh and spirit " still cleaves to them ; carnal feelings and tempers still struggle mightily in their souls for the victory ; their religious characters are essentially defective, in many very important features. Their experience is beautifully yet painfully described in the following verses of the sacred poet :

" The hidden love of God, whose height,
Whose depth unfathomed, no man knows ;
I see from far thy beauteous light,
Inly I sigh for thy repose ;
My heart is pained, nor can it be
At rest till it finds rest in thee.

" Thy secret voice invites me still,
The sweetness of thy yoke to prove ;
And fain I would ; but though my will
Seems fixt, yet wide my passions rove ;
Yet hindrances strew all the way ;
I aim at thee, yet from thee stray."

The Christian who lives in this state is not what he should be. The gospel was not given to awaken desires it cannot satisfy. The blessed Jesus said, "I WILL GIVE YOU REST." But the fluctuating, changeful, mournful experience of most professing believers is any thing but *rest* — it is often labor, pain, and sorrow.

Why is this? Must it be so? Is it unavoidable? These queries the young convert cannot avoid putting to his own heart, and in reference to his own experience. It is well to do so. But it is important to solve them correctly.

The truth is, that there is not the least necessity for a sad and lamentable experience in any child of God. Divine commands, divine promises, Scripture examples, and numerous living witnessess, incontestably prove it to be God's will that the disciple should be holy in heart and in life.

The enjoyment of *holiness* is sweet indeed. None but the "pure in heart" know what the word "REST" implies. Here is a statement from one who had spent several years in suffering the unrest of an unsanctified believer, and, who having subsequently attained and enjoyed the blessing of holiness for four years, gave this testimony: "The prevailing state of my mind has been in no wise that of high emotions. On the contrary, there has been *great calmness, placidity, and quiet of mind*; a freedom from excitement, or agitation of feeling. I have often thought that *peace* was the peculiar, the special state of mind belonging to Christ's disciples, as he said, 'Peace I leave with you, my peace I give unto you.'"

How desirable a state is this! "Great calmness, placidity, and quiet of mind," during a period of four years! What soul on earth, beside the sanctified one, can produce such an experience? What can the most aspiring heart desire more?

Why do not all Christians gain this blessed state — this sublime serenity of mind? And why, especially, do not the sincere and humble, who really desire it, enter into this sweet state?

The reason why multitudes of church members are not holy, is because they do not seek to be so. They are worldly, vain, or idle. They are loungers and slumberers in the vineyard of Jesus Christ. It will be a miracle if, when the bridegroom appears, *they* are not numbered with the sleeping virgins.

But it is not so with all. Many desire a higher and better expe-

rience. They read, pray, resolve, weep, struggle, and after all make little progress in the way of holiness. Why is this?

One chief reason is, that such seekers too often labor to mend their religious characters instead of aiming at the purification of their hearts; or, to express myself differently, they aim at the purification of their hearts by improving their characters, by striving to subdue particular sins. Let me give you an example, to illustrate my meaning.

I was once very intimate with a young man, whom I will name Joseph. Shortly after his conversion, he was introduced to a poor sister, whose employment was washing and ironing. But though she was poor in circumstances, she was rich in faith; she was a living example of the power of Jesus Christ to cleanse the heart from all sin; and she soon drew the attention of my friend Joseph to the subject of Christian holiness. He was sincere and earnest, and therefore received her counsels with profit. After one or two interviews, he seriously engaged in an effort to obtain complete sanctification.

His attention was first directed to a discovery of the principal defects in his character. He saw himself strongly inclined to pride, to impetuosity of temper, to envy, and to covetousness. Over these sinful inclinations he mourned and prayed. He resolved to overcome them.

"I will not yield to pride," he said to himself. That same evening he was requested to pray in a social meeting. He had great liberty of expression. "How eloquently I prayed to-night. The brethren will think me to be very pious and talented," was his inward thought as he closed his prayer. He yielded to the suggestion, and indulged in very self-complacent feelings. "Is not this pride?" his conscience at length whispered. Poor Joseph, his spirits sunk, and he went home dejected.

Confessing his sin, he renewed his resolutions. The next day some one said to him, —

"Joseph, do you know how you offended Mr. C — last night?"

"No! How?"

"Why, in your prayer?"

"How did my prayer offend him?"

"He says you displayed a vain, pompous spirit, and that it will not be safe to put you forward too fast."

Joseph colored and replied, "I think the old man had better mind

his own business. He don't like young men, and I don't mean to care any thing about him." These last words were spoken with an evidently excited temper. Poor Joseph! Then he again recollected himself; he felt subdued and conquered. "Alas! alas! I never shall be holy," was his inward exclamation.

These struggles with inward evils and characteristic sins, were continued and renewed. Indeed they formed the history of his experience for several months. He made but small progress in his endeavors to check the growth of sinful feeling, and at last sunk down to a level with the ordinary professor, making scarcely an effort after a pure heart.

Why did Joseph fail of success? He was sincere, earnest, and willing to be purified. Yet it is not wonderful that he failed. It would have been wonderful if he had succeeded. His efforts were misdirected. The following incidents will serve to explain his mistake.

Near to a village in Europe there was once a large morass. Its stagnant waters created a fatal malaria. The atmosphere, burdened with the exhalations of the morass, poisoned the people. It became a serious question whether they should forsake their homes or drain the morass. After due deliberation they resolved to do the latter.

Drains were cut to conduct the waters away, but the labors of the day were neutralized during the night. What was drawn off by the drain, was replenished from a secret source; and, after prodigious labors, the morass was still undrained — the malaria remained.

At last they conceived the very obvious idea that some spring supplied the morass. If that could be discovered, and its waters drawn off by a fitting channel, then the morass would become dry. Happy thought! The spring was found, the channel formed, and the unhealthy morass was converted into fertile fields and lovely gardens.

Now does the reader understand the cause of Joseph's failure? He was like these villagers. They aimed at destroying an effect while the cause remained. So did Joseph. He tried to remove pride, temper, and the like, from his character, while the carnal heart, from which these evils sprang, remained. He did not succeed. Of course he could not. He could not help doing and feeling as he did, while his heart was unsanctified. Like the spring, it kept sending out its corrupt streams, and he could not prevent their overflow upon his life.

Had he taken his *heart* to the fountain opened in Jerusalem, and submitted it to the sanctifying influence of the blood of Christ, his defects of character would have disappeared with the corruption of his heart.

Here, then, is an important truth to be written on the young convert's mind. All defects of character originate in the heart. All your pride, your vanity, your evil tempers, your covetousness, and your various other failings, proceed from the undestroyed carnality of the heart; as the Saviour said — “ *Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.*”

The influence of the heart on the character is strikingly shown in the following fact: “Some winters ago two friends were travelling in Lapland. To protect themselves against the extreme rigor of the season, they had enveloped themselves in thick foldings of garments, and were well wrapped in fur. Notwithstanding all these precautions the cold was almost insufferable. In the course of their journey through one of the glens of that country, they perceived the body of a man nearly covered with snow. When they reached him, he appeared frostbitten and dead. What was to be done. They were both enfeebled by the frost, breathing an atmosphere of snow, and shivering with the cold. One of the travellers proposed, that as they could do the frostbitten man no good, they should leave him and make the best of their way to the distant inn. The other felt the spark of compassionate benevolence kindling in his breast, and began the work of restoring animation, while his companion shivered and shuddered on to the distant village. His efforts were at first very feeble, but as he persevered he became warm. His benevolent labor was crowned with success, animation was restored, and a man was saved from death.

Here may be seen two men with *hearts* of an opposite kind — one selfish, the other benevolent. The selfish heart was willing the poor traveller should die in the snow; the benevolent heart was not willing he should so perish. Hence the difference in their conduct. The one passed on, the other stopped and saved a life.

Holiness, therefore, is to be sought for in the heart. That must be made right, and the life, the character, will of necessity be right also.

But how is that purity of heart to be gained ? Does not the young convert wish to know ? O ! is he not in a flame of desire to be the possessor of a holy heart ? If so, I will endeavor to point out the royal road — the way cast up for the redeemed.

The first thing necessary to entire sanctification is, a *willingness to be sanctified*. This implies a fixed decision to be entirely the Lord's — to consecrate the whole soul, with the body, to the service of Almighty God. The seeker after a full salvation, must bring *himself*, without the least reserve, and dedicate the offering for ever to the work and service of Jehovah.

This consecration made, nothing more is required but simple faith in Jesus Christ. This faith comprehends an undoubting belief in the entire willingness of God to sanctify, according to his promise, and also an unshrinking confidence that he does accept and purify in the instant that the act of self-consecration is performed. Not, indeed, because of that act, but because he has promised to do so for the sake of Jesus Christ. The act of self-consecration being nothing more than placing ourselves on the spot where God has promised to meet us, it has no merit ; it does not procure the sanctifying Spirit. No ; it is only the proper posture of a spirit waiting to receive a free gift at the hands of a divine sovereign. The *blood of Jesus*, and that alone, is the meritorious cause — the all-victorious motive which moves our heavenly Father to put his sanctifying Spirit into the believer's heart. Upon that blood, therefore, must the convert depend, when asking for a holy heart.

Behold that altar reared in the court of the Jewish tabernacle ! Behold, too, that trembling worshipper. He has sinned ; his soul is guilty ; but he has brought a sin-offering to the priest. As the devoted victim is laid upon the altar, the soul of the worshipper shivers with the fear of conscious guilt. " Will God indeed accept *my* offering ? Will he smile upon a sacrifice from so polluted a creature as I am ? " are the questionings of his fearful heart. But suddenly his countenance brightens. It is written, and he just now remembers the sweet truth, that " the altar sanctifies the gift." Doubt, therefore, is out of the question. His gift is on the altar, and, according to the word of God, it is sanctified — it is accepted. God is pleased, and he is forgiven.

And thus is it, dear young believer, in the covenant of grace. Its

language is, *I beseech you by the mercies of God that ye present yourselves a living sacrifice, holy, acceptable unto God*; it offers you an altar, whereupon to present your offering, even the cross of our Lord Jesus Christ. That altar has a sanctifying power. Whatever is really laid thereon to be cleansed, is, by virtue of Christ, instantly sanctified. It cannot be otherwise. The altar sanctifieth the gift, or, in other words, *the blood of Christ*, (the spiritual altar,) *cleanseth* (the offering laid upon it) *from all sin*. You have, therefore, only to cast your consecrated soul upon the blessed Jesus, forbearing to doubt in your heart, and assuredly you shall, in that instant, be the possessor of a soul purged from all iniquity. Your heart shall be made clean henceforth, your life and character shall be blameless before God.

Come then, my young reader, and devote yourself in this glorious and evangelical manner to the service of God! Grasp your high calling's privilege. Be assured that *you* are not excluded from its enjoyments. The precious promises are not given to particular, favored persons; they are given by God, who is no respecter of persons, to the church — to all true believers. They are yours — freely bestowed to be freely enjoyed. O embrace them! Be like Abraham, persuaded of their truth. Resolutely cast yourself upon them. How strong are the inducements to do so! What superior enjoyment is afforded by a life of holiness over a life of cold lukewarmness! What power it bestows to do good! Sanctified to God, like the humble Carvosso, or the modest Harlan Page, you may bring many to Christ; unsanctified, you will be to the church like a diseased limb on a human body, and your religious profession will be little less than a curse to the world. Sanctified to God, your endurance to the end is far more probable than if you settle down into a state of religious ease. Then, how much more honor you will bring to your Saviour! Let him stamp you with his pure image, and men will glorify him for the power of his grace, as manifested through you. Nor is it in this life alone you will reap the fruits of holiness; in the life to come a brighter crown, a higher dignity, superior enjoyment, greater nearness to Christ, will be your eternal reward. O then, be holy! Thirst after a pure heart. Be filled with God! The wants of the world, the state of the church, the voice of the Holy Trinity,

all cry aloud to your young heart — “Be holy! be holy!” Ma you respond to this Almighty voice, and cry, —

“Take my poor heart, and let it be
For ever closed to all but thee;
Seal thou my breast, and let me wear
Thy pledge of love for ever there.”

— *Path of Life.*

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. III.

THE HOLY SOUL RESTS FROM FEAR.

It is a declaration of the Scriptures, that “fear hath torment.” 2 John iv. 18. In all cases, fear diminishes happiness; and when it is very great, it is almost inconsistent with any degree of happiness. It produces distrust; it causes agitation; it alienates love. From the wretchedness connected with this state of mind, the holy man has true rest. And no other man has.

2. Among other things which tend to illustrate these general views, we proceed to remark, that the holy man is delivered from the fear of want. Where faith and love are perfect, bread will not fail. God will multiply the widow’s vessel of oil, or send his ravens, as he did to the famishing prophet, when his people who trust in him are hungry. “I have been young,” says the Psalmist, “and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread.” Ps. xxxvii. 25.

It is proper to add here, it is not the mere fact that God will provide for his people, which delivers from fear; but the *belief*, the full confidence, that he will do it. And this is not all. The people of God are willing to suffer want, are willing to be as the Saviour was, who had no place to lay his head, if God sees it best. In connection with such feelings, it is impossible for fear to exist.

3. Again, the man who in the exercise of faith is fully united to God, is delivered from the fear of sickness and death. Undoubtedly, in themselves considered, sickness and death are afflictions. The truly devoted and godly man understands this as well as others.

But fully believing that all things work together for the good of those who love God, he is freed from anxiety. He welcomes suffering when God sends it, in whatever form it may come. The physical suffering and weakness which attend upon sickness, become means of growth in grace ; and so far from being causes of complaint, are welcomed and rejoiced in as the forerunners of increased purity and happiness. And while many are constantly subject to bondage, through fear of death, the holy man looks upon it as the end of sorrow and the beginning of glory.

4. The man in whom the divine nature is re-constituted, is freed from the fear of his fellow man. It is one of the artifices of Satan to attack holy men through the aids of those who are unholy ; by employing their lips in the utterance of evil surmises and falsehoods, and sometimes by exciting them to more open attacks. The holy man leaves his cause with God. He would not plead it himself, if he could. He stands without fear, as Christ did before the bar of Pilate, in the sublimity of a triumphant silence. He rejoices in spirit, knowing that, at the appointed time, when faith and patience have had their perfect work, he shall hear the voice of his own great Defendër.

Nay more, armies of men, as well as individuals, have ceased to cause terror. Dungeons, which nations have erected, bring no alarm. He has no fear, because he finds the defence of the future in the history of the past. The walls of cities have fallen before the voice of the Lord. Brazen gates have been sundered. Iron chains have been separated like flax at the touch of fire. What has been, will be. No power can hurt him, because infinite power is his protection. And even if there is no direct interposition, and evil men are allowed to triumph for a time, the sense of suffering is overwhelmed and lost in the joy that he is accounted worthy to suffer.

5. And what is greater than all, he has rest from the fear of the divine displeasure. John Climachus,* one of the devout and learned anchorites of Mount Sinai, in referring to the inward state of a holy man with whose history he had become acquainted, represents the divine grace to have been so marked and powerful in its operations as to have taken away from him apparently even *the fear of God*.

* Œuvres de S. Jean Climaque, Abbe du Mont Sinai, comprenant L'Echelle Sainte, &c. Degre, 29.

Although such expressions are liable to be misunderstood, it beyond question that they are susceptible of a meaning which involves an important truth. It is a universal truth, applicable in all times and situations, and not a particular truth, limited to specific cases, that "*perfect love casts out fear.*" Love and fear, in their very nature, are antagonistical principles. Where love rules, fear is extinguished. The triumph of the one is necessarily the exclusion of the other.

6. But in laying down this universal principle, we must have a regard to the meaning of terms. The fear which is based upon the consciousness of guilt, is a different thing from that fear which is synonymous with reverence. It is certain, where love is perfected in the heart, that all fear which results from sin is extinguished. In that sense of the term, or rather with that limitation of the use of the term, the holy man ceases to fear. God has no sooner merged the character of a judge in that of a friend, than the man of God delights to be with him and to converse with him. It is no more his nature to flee from God under the influence of sinful fear, than it is the nature of an innocent child to flee from its mother. He rests like calm and helpless infancy, on the arm that is wreathed with lightnings. The lightnings have no terror for innocence; but rather, divested of every thing which can harm it, they shine like flowers, and play round it like sunbeams. But to those who are in a state of fear, originating in sin, they retain the terrors of their original nature, smiting with a power which rends the rocks in pieces, and burning with a consuming fire.

L. M.

PERSONAL EXPERIENCE.

I HAVE for some time thought of sending my mite, as a witness of perfect love, although I feel myself one of the feeblest "of all who e'er this grace received."

I was converted from sin to God seventeen years ago, and, in my conversion, felt a strong desire for the prosperity of Christ's kingdom, which I saw free for every one. As I was of excitable temperament, many said I would not hold out six months. Hearing of this, I resolved, with other young converts, to meet every Saturday.

night for our mutual encouragement and prayer. We were all ignorant of many things, only as we were taught of God, knowing nothing of perfect love as a doctrine, but were earnestly praying for the constant love of Christ, and victory over every thing. This we were expecting every meeting. At one meeting I was drawn off in prayer into rather a strange state, and thought I was dying. I thought, should I die then, or stay longer to glorify God? I chose the latter, and turned my thoughts to earthly things, and the "hand of God was stayed;" but I have ever been sorry for it, for I believed I should then have died to sin and lived to righteousness, even before I had any just conceptions of sanctification. When I first heard of this doctrine I believed it, and commenced praying for it. I soon felt it my duty to preach, and, while God was pleased to own my labors, and many rejoiced in, and others were converted to God, my own soul was not satisfied. I felt a *conviction* for sanctification. Various were my trials and temptations. Sometimes I was led to doubt the truth of religion, because the promise was not verified, but always felt it was of Satan, as I could not doubt my own conversion.

I sought it earnestly for twelve months, and it often was presented to me in this way: "*Will you profess it if you receive it?*" This I was not willing to do; I wished to have it, and yet say nothing about it. This appeared not the Spirit's course, as the light is not to be put under the bushel, but on the candlestick. At last a brother, with whom I was associated in seeking this blessing, obtained it at a camp-meeting, and professed it publicly. This was a fresh incentive to my soul.

At the next camp-meeting, a short time afterward, I was drawn off in prayer for all that God willed me to have. I appeared to sink into insignificance before him, and Christ enlarged until he filled all things. I went to the preacher's camp, and told them that God had given me the blessing of sanctification. At that moment I received a clear, satisfactory witness of the fact, and rejoiced in the fulness of this blessing. The whole economy of grace was then plain before me, and I saw a fulness in Christ for all men, not only for pardon, but the sanctification of every one.

I thought I should never cease praising God. The shame that I had often felt was now gone; I could speak for Christ in the street or any other place. "I was not ashamed to own his cause."

I afterwards prayed that if I was mistaken about it, my error might be corrected; but I always have felt a satisfactory witness. Had my evidence not been so clear, I should have given it up, as I had but little encouragement, even among my brethren in the ministry. I commenced preaching it, and I felt that God spoke through me, and the divine power was present. In this I was bound to acknowledge God. Many were led to see it. Though but a boy, God owned my labors. I had to contend with my superiors in age and experience, though not experience in the things of God — unsanctified preachers, who thought the doctrine too intricate to preach, and tried to dissuade me from preaching it; but I set my face as a flint, (to the praise of his grace.) My experience is, that as I have professed, insisted on, and preached it, in the same degree I have enjoyed. I have endeavored to profess, on all proper occasions, what I have felt. I can say I have never lost the light. I am not conscious of feeling any thing contrary to love. Many have professed, where I have travelled, who have given the clearest witness to the fact in life and death.

As I have preached mostly in Arkansas, in its first settling, and the last eight years to the Indians, it may not be amiss to give you a further history of this work in this distant region, clearly illustrating the truth, that the wayfaring man, though a fool, might not err therein. This I shall leave for a future time.

Yours, in the purity of the gospel of Christ,
E. B. DUNCAN.

BREAD IN THE WILDERNESS.

THE quails came up at eventide,
And covered every camp,
Where Israel gathered, tribe by tribe,
Beneath the Night's pale lamp.

At eventide, along the grass,
With glistening dew-drops damp,
The famished tribes were seen to pass,
Each man without the camp.

The last bright drop had gemmed the wing,
Of Morning's brilliant queen,
When, lo ! a strange, but beauteous thing,
Upon that grass was seen.

Small as the coriander seed,
White as the hoarfrost there,
Enough the starving hosts to feed,
Enough, but not to spare.

Once more, along the desert wild,
We hear the tramp of feet,
Once more a voice of music mild,
Say, children, have ye meat ?

Pilgrims of Judah's royal line,
Along the desert led,
List to the voice of love divine —
Say, children, have ye bread ?

From heaven no more in snowy flakes,
The waxen manna falls —
But Israel's shepherd ever breaks
Bread unto him that calls.

Why then a famine in the land,
A scarcity of bread ?
For waters course amid the sand
Where Israel's tribes are led.

Bright water of the smitten rock,
Outgushing free and far !
Faith turns again thy granite lock —
Glad stream of Meribah.

But drink not for thy *future* want —
Back to the fountain come !
Lest unbelief should seal the fount,
And turn the stream to stone.

Nor scorn to gather, day by day,
 Fresh manna from the wild ;
 For hoarded bread consumes away.
 Worm-eaten, and defiled.

Go *daily*, then, and day by day
 Pure water shall be given,
 And all along the desert way,
 Thy bread shall drop from heaven.

MARY.

RELIGIOUS CONVERSATION.

CHRISTIANS ought to introduce religious conversation wherever they meet, nor should it be dropped when an impenitent person comes in. Go on, in the fulness of your hearts — it may do him more good than if directly addressed to him.

If the Holy Spirit suggests a good thought to me, it is not for me alone — it is to use for others. “To do good and communicate forget not” — whether with money, or ideas, or talents, or strength. Does the Comforter suggest some consoling thought, some sweet view of truth — it is not to comfort me only, but that “I may be able to comfort others with the comfort wherewith I am comforted of God.” We have a peculiar satisfaction in communicating thoughts which we have worked over in our own minds, and felt the force of, and they are somehow attended with more of conviction to the hearer. That which comes from the heart, is very likely to reach the heart.

It gave her no pain to be told of her imperfections, but rather pleasure, and she would not blunt the edge of reproof by bringing forward any palliating circumstances. A great readiness to palliate, or excuse what we have said or done, indicates something different from a deadness to the life of nature.

PROF. UPHAM, in *Catharine Adorna*.

ORIGINAL ARTICLES.

THE articles in this number of the Guide, not credited to other publications, are original, excepting small scraps in common use.

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 6.

EFFORTS TO PROMOTE THE GOOD OF OUR FELLOW CHRISTIANS.

"When thou art converted, strengthen thy brethren." — LUKE XXII. 32.

"AM I my brother's keeper?" Yes, in an important sense you are. Christians have much to do for each other. Thank God that it is so. When the heart is oppressed with a sense of his goodness, and we cannot find words to express our grateful emotions, we feel that it would be a relief if we might do something for him. But what can we do? What can we, creatures of a day, do for the infinite God? "The earth is his, and the fulness thereof; the world, and they that dwell therein." Suppose we give him all we have, and all we are, we shall be obliged to say with David, "Of thine own have we given thee."

Our gracious God has anticipated and provided for every want. He knew that the cry of each renovated heart would be, "What shall I render to the Lord for all his benefits?" He knew that to "take the cup of salvation and call upon the name of the Lord," would not satisfy us — we should want to *do* something. He has kindly met this want; letting us know that we can please him by doing good to one another. The Saviour even went so far as to say, that whatever Christians did for each other, he would consider as done for himself.

We are all children of one Father, and the Lord Jesus Christ is our elder brother. "He is not ashamed to call us brethren," and "God is not ashamed to be called our God." Then let us love one

another. Nothing can please our Father better, for he is love. He holds us all in a tender embrace — our hearts meet in him. Earth has no tie so strong as this. The Lord knew it would be so — that among the disciples whom he should baptize with the Holy Ghost, there would be such a perfect sympathy, such a union of spirit, that the command to lay down their lives for one another, would seem neither difficult nor unreasonable.

It will always be found, that the more Christians love God, the more they love each other. The deep and tender affection which subsisted among the early disciples went far, no doubt, to balance their losses, crosses, and privations. How manifest it is in all their epistles! Love breathes in every line. Whether the apostles give reproof, correction, or instruction, the truth is always spoken in love. Ah! those were happy days, when “they had all things common,” and the words *mine* and *thine* were out of use! This state of feeling must come back to the church; O it must! The prayer of the Saviour is yet to be fulfilled; “That they all may be one, as thou, Father, art in me, and I in thee, that they may be *one in us*.”

If all who belong to the household of faith were filled with the Holy Ghost, how easy, how natural it would be for them to love, and do each other good! There would be no need of exhortations on this point. But alas! there are many who call themselves Christians, (and that charity which hopeth all things, would not turn them out of the household,) who yet bear so little of the Master's image, that there does not seem much in them to love. These are the ones who stand most in need of your benevolent regard. Some good people are far from being agreeable. Perhaps they lack refinement of feeling, are blunt, rough, or self-conceited; talk much and say little; have a zeal without knowledge, or a knowledge that puffeth up, &c. Love covereth a multitude of sins. Let us draw the mantle of charity over all these deformities, so we shall not see them.

Many of the church are backsliders. If they ever had grace, they give no evidence of it now. But they must not be forsaken because their society no longer affords pleasure or profit. Scripture says, “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness.”

In other cases, where there seems to be some piety, there is a lack of knowledge, and faith is feeble; the mind too, perhaps, is weak;

it has not power to grasp the truth, or keep a steady hold on the promises. The command is, "comfort the feeble-minded, support the weak," "having compassion on those that are ignorant and out of the way."

In almost every church there are some *crooked* members, officious, forward, captious, and fond of having every thing their own way. This is annoying, but if we never met with any people of that sort, we should have no opportunity of obeying the precept, "Be patient towards all men, forbearing one another, and forgiving one another, even as Christ forgave you."

Many of our brethren and sisters afflict us by a conformity to the world in their manner of living, houses, furniture, dress, equipage, &c. Let them receive the reproof of a holy example. To that should be added Christian admonition, as the Spirit and providence of God shall direct. This delicate and difficult duty does indeed require heavenly wisdom — "that wisdom which is first pure, then peaceable, easy to be entreated, and full of mercy." But this is among the things "according to the will of God," concerning which the Saviour says expressly, "Ask and ye shall receive." We are commanded not to suffer sin upon our brother; but before we can reprove with any propriety, or to any purpose, we must see to it that our own faults are corrected, and that we are avoiding even the appearance of evil. For if you rebuke an offender ever so gently, he will be sure to scan you from head to foot, and if he can find spot, or wrinkle, or any such thing, he will make it a reason — though it is hard to see why — for not heeding the admonition.

Towards those members of Christ's body who are in any affliction, it becomes us to be especially tender.

"In them He may be clothed, and fed,
And visited, and cheered."

We ourselves have perhaps had heavy trials, and the comforter was near, and so applied the truths and promises of Scripture that they seemed new to us. It was not altogether for our own use this instruction was imparted; it was, "that we might be able to comfort those who are in any trouble, with the comfort wherewith we ourselves are comforted of God."

Many of the Lord's little ones are subjected to the inconveniences

and hardships of poverty; the command is, "Do good unto all men, especially to those who are of the household of faith; — "Distributing to the necessity of saints." Some "have seen better days," as we say; such individuals have a peculiar claim on the sympathy of their brethren. To this class of sufferers our attention is directed in Lev. xxv. 35. "If thy brother be waxen poor, and fallen in decay with thee, then shalt thou relieve him."

Perhaps thy brother's character has been assailed, and his feelings deeply wounded, by false reports concerning him. Take his part before the world, and then go and remind him of the promise, "Thou shalt keep them securely in a pavilion from the strife of tongues." This expression of your sympathy will be worth more to him than you can imagine, unless you have been in similar circumstances. "Bear ye one another's burdens, and so fulfil the law of Christ." They can afford to do this, who have learned to cast their own burdens on the Lord.

There seem to be many ways in which we may benefit our fellow Christians; love them, labor and pray for them, converse with them, and give them the light of a holy example. The first will include all the rest. If we love them as we should, we cannot help doing for them all that they need, so far as it is in our power. How kind it is in God to open to us all these ways of expressing our love to him! What a view of the amazing condescension and tenderness of the Lord Jesus Christ do we get when we hear him say, "Whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you he shall in no wise lose his reward." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me!" Behold how completely he identifies himself with his people! He is indeed a husband unto them.

To labor for the improvement of our fellow Christians is not only a high privilege, but a sacred duty. It is of the first importance that the standard of piety in the church should be raised. There is now very little spirituality among us. The mass of professors, of every name, are living below their privilege, and are far, as they themselves acknowledge, from being truly consecrated to God. It is painful to observe, that the distinction between those who profess to follow Christ, and those who do not, is becoming in every respect,

less and less marked. The impenitent may well inquire, "Wh I more than others?" Yet here is a world lying in wickedness. What can be done for it by a church too much asleep to secure her own salvation? If any of the Lord's dear children are awake, their first work should be to awaken the rest. The word comes to such, "Cry aloud, spare not, lift up thy voice like a trumpet, show my people their transgression, and the house of Jacob their sins." "Exhort one another daily while it is called to-day"—"for *the night cometh.*" Let them every where echo the words of an inspired apostle; "I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God."

Christ says to us, "Ye are my witnesses." May we be enabled to walk worthy of so high a calling! Let those whom he has greatly blessed, say with the inspired psalmist, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." Let them from their own sweet experience testify that God is a hearer of prayer. David was a witness for the Lord on this point, when he said, "Verily he hath heard me." The advanced Christian should be able to say to others, "If you consecrate yourselves without reserve to God, he will accept you; he says he will, and I feel in my own case that he does. Venture to rest your whole weight on the promises; I ventured, and they have borne me up. Commit thy way unto the Lord, and he says he will direct thy steps. By His grace I do this from day to day, and I even hear a voice saying, "This is the way, walk ye in it." Cast your burden on the Lord, and he will sustain you. Many a time have I put this sweet promise to the test, and always found it true."

Example and experience are the most powerful preachers. In this way, more effectually than in any other, may those who are strong in the Lord help the weak. They will thus "lift up the hands that hang down, and the feeble knees, and make straight paths for their feet." That which is lame shall no longer be turned out of the way, but rather be healed. The faint-hearted disciple, listening to experience like this, starts up with new courage, and exclaims, "I will trust, and not be afraid!"

S. J.

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. IV.

THE HOLY SOUL RESTS FROM THE REPROOFS OF CONSCIENCE.

THE partially holy soul has a conflict in itself. The inward good and evil are arrayed in opposition to each other. It sees the right; but it continues, in some degree at least, to follow the wrong. And just so far as this is the case, it is under condemnation. And under such circumstances, it cannot fail to be uneasy and unhappy.

2. It is not so with the soul which is given to God without reserve, and which loves him with the whole heart. Such a soul, renovated and purified by the Holy Spirit, may be said to be clothed with innocence. Certain it is, that conscience does not condemn it. "There is no condemnation," says the apostle Paul, "to them which are in Christ Jesus; who walk not after the flesh, but after the Spirit." In the epistles of John, also, are expressions, which distinctly recognize the state of freedom from condemnation.

3. And this explains a remark, which we sometimes find in the lives of devoted Christians. It seems to them, as they sometimes say, as if they had lost their conscience. There are repeated references in the writings of Madame Guyon,* to this peculiar state of experience. The expressions which such persons employ, have their foundation in the contrast of the present with their past position. They think they have lost their conscience, because they are *not now the subjects of a certain mode of its activity*. Formerly their good was so much mixed with evil, that they were constantly the subjects, more or less, of inward admonition. So much so, that this seemed to them almost the whole office of conscience. And accordingly, when they experienced a higher degree of love, and no longer felt the need of such admonitions and reproofs, they seemed, in the absence of its chastisements, to have lost conscience itself.

4. After a while they learn that conscience, operating differently in the evil and the good, has its smiles as well as its frowns; and that its action is felt in that internal approbation which constantly attends them. Angels have conscience; God has conscience; but they never feel its lash; nor is it possible for them, while they remain

* Les Torrens, Pt. II., Ch. 2, § 3. Lettres, Vol. V., Let. 22, § 6.

what they are, ever to know its existence as a part of their own nature, except by the approbation of its smiles. The cessation or rest, therefore, which the persons to whom we allude experience, is not a cessation from conscience, but only from the condemnation of conscience.

5. And this is not all. There is a rest in holy persons, not only from the *reproofs* or condemnations of conscience, (a view which naturally arrests our attention in the first instance,) but also from the common constraints of conscience. The constraints of conscience, (which is only another expression for those coercive feelings of obligation which require us to pursue a right course,) *precede* action; while the reproofs of conscience, on the other hand, *follow* action. The holy soul, the soul which has passed from a mixed state to a perfectly holy state, feels neither the one nor the other. It does not feel the reproofs of conscience, because it does not do wrong. It does not feel the constraints of conscience, because, being moved by perfect love, it fulfils the will of God and does right *without constraint*. There is no occasion for such constraints. Where love is perfect, the motive, involved in the constraining power of conscience, is not felt, because it is not needed. The subject of such love is re-constituted with a *love-being* or *love-existence*; — so that he may be said to act by nature and not by constraint; by a self-moved life at the centre, and not by a compulsive instigation, which has no higher office than to guard and compel the centre. In having a life of love, flowing first from God and then from the centre of our spirits, we have that and the whole of that which the constraining instigation of conscience requires. And this being done, its office in this respect practically ceases. It is at once appeased in its anger, and quiet in its anxiety. It lays aside its admonitions as well as its scourge, and as pleased with the good as it is displeased with the wicked, it strews our path with flowers.

6. Thus the soul has rest. From that happy hour, being re-constituted with a love-nature and made love-beings, we become also happy or joyous beings. And this is so much the case, that happiness as well as love, flowing out of the depths of the soul, may be said to be a part of our nature. What can injure us? Conscience itself becomes the companion and playmate of love, and hides itself in its bosom. Shielded by innocence, we come to God without fear.

The soul expands itself as confidingly and lovingly to God's presence and favor, as the flowers open to the sun. God "lays his terrors by."

L. M.

LETTER UPON THE EVIDENCES OF A CLEAN HEART.

MY DEAR FRIEND: — While conversing with you about the evidences of a clean heart, I perceived the enemy had gained an advantage in troubling you because you are not acquainted with all his devices. It is not scripturally necessary for us to have always the same inward testimony, although we may have one of the same nature; it is too often the case that some test themselves by overflowing joy — others by continual ardor and zeal — others by a submissive resignation, which hardly discerns between right or wrong — and again by a sensible, direct witness of the Spirit — positive happiness, and great ease in duty. We may have all these evidences at periods, separately, to encourage us in the way, and be left again to hold all our attainments by faith. If you have not loosened a cord from about the whole offering you laid upon the altar, then all remains *there*, sanctified and holy. Avail yourself of the conscious resignation you have made, and believe in the fulness of salvation, now yours. God is well pleased, as you may have often experienced in the definiteness of our intercourse with him — then if at any time you are tempted to think, because of the feebleness or inertness of your exercises, that you have lost the blessing, go to him, and reason with him as a man with his friend; very sensible comfort may be imparted — or at the least, confidence will be increased, and you will be able still to hold your own from the power of the enemy, through faith.

The blessing or gift of a clean heart, or union with Christ, is in Scripture placed under different names — pure in heart, sanctified wholly, sanctified through the truth, perfect law of liberty, righteousness which is by faith, abiding in Christ as the branch abideth in the vine, cleansed from all unrighteousness, crucified with Christ, crucified to the world, Christ dwelling in us, the mind of Christ dwelling in us richly, loving God with all the heart, a perfect heart. These are all attainments put in their fullest sense, and we may have only

the germs together in us by the Holy Spirit, and not be very sensible of each until called into exercise by some unforeseen event or circumstantial providence. Now just as various, yet one in essence as these different descriptions of one state is placed; so varied and rich are the exercises of our minds in the evidence of a continual acceptance by the cleansing blood of Jesus—it is living under the atonement, looking up from the foot of the cross.

The sincere lover of Jesus suffers much from the harassing of the enemy about present cleansing—therefore it is our happiness to know the fountain is continually open, and this moment we are cleansed anew by faith. Some times we may not be clean in our spiritual exercise, especially under trial or in temptation, but afterward we may be able to trace all we have passed over, and discern clearly that we did not yield a single point to the enemy, and that God carried us wonderfully through. These after seasons of review are very helpful to our knowledge. A clean heart may be preserved, while conscious of a small measure of love, little joy—a keen sense of wrong or injury endured so, as not to be able to discern clearly our hatred of sin, and the enemy may tempt us to think it is the rising of resentment; if he takes that ground to perplex, flee to the blood of sprinkling—safety is there—let it go no further to cast you down and destroy your confidence. When we read the Bible use of holiness, it is as essential as conversion; and this we would not dare to doubt, for while we were sinners Christ died for us, and this knowledge he has made us feel by his regenerating grace in our souls. Then must we not expect him to carry on and finish his work in his church? “that he might sanctify and cleanse it with the washing of water by the word.” This is done in our individual hearts as we seek for the whole work of purifying. There is one test that may be used in all states of mind and body—is our will entirely subject to the will of God? If so, we are safe in the rock.

Our sanctification is the will of God and work of God, therefore rely upon him to keep you in the enjoyment of it, while you use all the means he has commanded you to observe. Faith without works is always dead. I remember the first year of my experience in this state, I had very little enlargement in prayer, rarely the witness of the Spirit, very little joy; but more love, with a constant peace, and consciousness through faith alone, that my heart was wholly cleansed

from all its native corruptions — that no idol remained, or any thing contrary to the will of God. At that time I *knew* that I loved the Lord with all my heart ; another period I realized plainly and clearly, that I stood complete in the will of God. Thus my evidences have been sometimes single, and in favored seasons numerous — just as suited my Master to adapt me to his work and glory.

Yours,

M. A.

SHORT ACCOUNT OF ELIZABETH JACKSON.

WE take the account of this excellent woman from a work we lately recommended, entitled “FULL SANCTIFICATION REALIZED,” which is a reprint of English works. This experience should be read by all who wish to become established in the way of holiness. — Ed.

1. For many years I had a desire to love God, and thought I could submit to be of any sect or denomination, if this would bring me nearer to him ; only rejecting the name of a *Methodist*. For I thought them to be a deluded people and the off-scouring of the earth. I was in this temper, when I heard a minister preach on, “All mine are thine, and thine are mine.” It came to my heart, and I found such a measure of happiness as I never had done before. But having none to strengthen my hands or build me up, it gradually died away.

2. After this, a clergyman having been at prayers, a gentle woman asked me how I liked him. I said, “Very well ; he has had a liberal education, and speaks in a graceful manner.” She said, “But man cannot reach the heart. Did you ever hear the small still voice whispering peace to your soul ?” I felt something of prejudice rise at the question, and replied, “I have lived a good life. I have done no harm, and I do not omit my duty. I go to church every day.” She said, “I am sorry you have got no further.” I was surprised at her impertinence, and rose up to go away. She entreated me to stay a little, saying, “I have but another word to speak. If you are not delivered by a higher power than you have known yet, you will never be saved.” The words “higher power” struck me to the heart, and brought a ray of light which showed me,

that notwithstanding all my works, I was *without God in the world*. I found a load of guilt which struck me with terror. I saw my heart was as a cage of unclean birds. I believed, now I shall be a castaway, and knew not where to hide me. I could not speak, but withdrew and retired to my closet, and wrestled with God in mighty prayer. I resolved not to let him go till he had blessed me: crying, "I renounce all I am and all I have; if thou hast any blessing for me, bless me now!" Thus I continued an hour, when these words came with power, "Abide in me and I in thee." I cried out with much assurance, "My Lord and my God! What is this that thou hast done for me?" In the twinkling of an eye my soul was quickened. The seed of God was sown in my heart. My sins were blotted out, and I was raised from the dead, by the word of reconciliation. I felt virtue proceed from Christ, which took away my sins. I now partook of angel's food, and knew that I was born of God.

3. For three weeks I remained exceedingly happy. My lamp was lighted, and I had oil in my vessel. The Scriptures were opened to me, and were spirit and life; in the Lord's Supper I found the peace that passeth all understanding. None can express the excellency of the virtue which flows from the merits of Christ. I was grafted into the vine, and thereby enabled to *draw water out of the wells of salvation*. Yet I found there was much in me contrary to the will of God. I had not all the mind that was in Christ. Nay, there remained much of the carnal mind. There was enmity, and strife, and vain-glory, which soon embittered my sweets. My heart was bent to backsliding, and continually ready to comply with the suggestions of Satan. I gave way to evil reasoning, which caused peevishness and impatience; and these ate the life of God out of my soul. I could not *endure hardness*; in every form I was ready to give up my confidence, I could not love God with an undivided heart. It was my desire to praise him without ceasing; but I could not perform, for some hindrance was still coming in the way. The Lord often refreshed me by the way: but this did not satisfy. What I wanted was, to have my heart entirely devoted to him. But I found there remained in me a root of bitterness, a stubborn will, a diabolical nature, capable of committing all manner of wickedness, were it not for restraining grace. Yet I had no light into the Scriptures,

so as to divide the word, and make a distinction between the justifying and the sanctifying promises. So I was content to be a babe, if my inward corruption would have let me be at peace. Yea, I had in my heart an utter aversion to the doctrine of entire sanctification, and found all the enmity in me rose against those who spoke of experiencing it. One day hearing a preacher say, we could not live many hours after we were sanctified, my heart readily joined with him. But presently I was struck with those words, "Without holiness no man shall see the Lord." I fain would have stifled this conviction. At least, I cared not to think of it yet. I thought, Why, it is but thirteen months since I was justified, and need I think of being sanctified already? However, if ever I should be, none shall ever know it. But the light increased more and more, and my desires at the same time, till I hungered and thirsted vehemently for something, but I knew not what. One day I was constrained to come unto the Lord, and was seized with an awful sense of his majesty. I trembled, and for some moments was as in a silent darkness. I was ready to cry, Whither am I going? For it seemed as if he was going to strike the blow and send me to everlasting destruction. But I found a spark of light, and cried, "Where is my Jesus? He can *save to the uttermost*." Presently I cried, "Lord, come quickly!" Yet I had a dread of his coming; for it appeared as if something strange was going to happen to me. But I said, "Lord, thou prayest for me: O pray for me, that I may *now* get the victory! Help *now* my unbelief! Renew me wholly in thy image and likeness! Give me faith and faith's increase, that I may be wholly saved from sin." I then found fresh strength, and cried vehemently, "If thou hast any blessing for me, bless me now! Unworthy as I am, yet I claim, in Christ, my full redemption. I mean to take no denial. Give me all thou hast purchased. Loose me from myself, that I may lie passive in thy hand. Lord, if thou wilt, thou canst make me clean!" But I found there was a dark cloud, which still remained between God and my soul. Then I cried, "Lord, let me touch the sceptre of thy righteousness. I resign my life and my all. Make me now whole, and take me to thyself." While I thus pleaded, I was in an agony between hope and despair, till those words came as a mighty rushing wind, "A clean heart I give unto thee." I received the word with gladness and in much assurance.

Soon after came, "Be not faithless, but believing." At these happy words every cloud was dispelled, and I saw the light which shineth to the perfect day. I found access to the holy of holies, where I now see the Trinity in Unity. The Lord *shineth* unto me in *perfect beauty*; I enjoy an inseparable union with him without intermission. The little leaven has leavened the whole lump. All my senses are now fully employed in spiritual exercise. The love of God, flaming in my heart as an unquenchable fire, has burnt up all the dross, and destroyed every plant which was not of his own planting. I find that oneness with him, being made *one spirit with the Lord*, which enables me to walk with him like *Enoch*, so that I converse with him by his Spirit as familiarly as *a man doth with his friend*. I find now no want, no inward conflict, but my soul dwells in a peaceable habitation. I am enabled to walk as in the noon-day sun: my heart is fixed, and my soul is watered every moment. Yet the fear of the Lord is ever before me, lest I should grieve the Holy Spirit. I watch and guard the sacred treasure in my heart, not daring to give way to a word or thought, without finding the approbation of the Lord, by the powerful operation of his Spirit. Hereby I know and *prove, what is that good, and acceptable, and perfect will of God*. He manifests his strength in my weakness. I am but a worm, yet he delights to bless me, and has made me perfect in his love, so that nothing interrupts my joy. He enables me not to lose a moment of time, and to live but a moment at once. My *hope is full of immortality*: and I find no want of spiritual food, no more than if I was in heaven already. Nothing in me opposes the will of God: in nothing can I either wish or choose. For He hath given me to "*walk before him in all well pleasing*," and to "*sit in heavenly places with Christ Jesus*." My loins are girt, my lamp burning, and my soul flourishes as the palm-tree.

4. For these ten years I have enjoyed this haven of rest. It has been to me as a day without a cloud. I never have had a tedious moment, nor a murmuring thought. I have been tempted in all things: yet nothing obscures my light or obstructs my way; but still I "rejoice evermore, pray without ceasing, and in every thing give thanks." My heart is prepared, whenever my Lord knocks, to open to him immediately. For grace has overcome death; the thoughts of death are my glory and joy. I know that I am every

moment ready to be offered, being made in Christ unrebukable, without spot, a spiritual sacrifice, wholly devoted to God.

5. God now permitted the grace he had given to be tried. I was not born to dwell on one spot of ground, but was banished from all that was near and dear to me, and driven from city to city. I now proved the happy effects of faith. When I was buffeted by Satan, his darts took no place in me: I defied him and all his works. When I am roughly treated by the world, "I stand still, and see the salvation of God." And the more I am tempted, so much the more the pure flame revives: and love of God ever flaming in the heart, keeps out every occasion of stumbling. This enables me to "rejoice in tribulation" and glory in the cross: for I find, by his grace, my soul is "even as Mount Zion, which cannot be moved." I am freed from all anxious thoughts and painful fears. "I take no thought for the morrow." I live to-day and have nothing to do but to die. I know my soul is prepared to meet my God. In nothing hitherto have I been ashamed, with all boldness giving thanks unto the Lord. And now I ascribe all glory to him, who hath made me a partaker of that holiness, without which no man shall see the Lord.

6. Think it not strange, that he should give this suddenly. When he comes to justify, he comes quickly. And when he comes to sanctify, he comes quickly. This also is an instantaneous work. And no man can love God with his whole heart, and grow up into Christ in all things, so as to enjoy all the mind that was in Christ, till he is "sanctified throughout, body, soul, and spirit."

7. As we were justified, so are we sanctified by one single act of faith. Then is the soul made like a flame of fire, and the heart is in one continual flame of praising God. Then the fulness of Christ and all his righteousness is brought into the soul: even as much of the glory of God as this earthly tabernacle can bear. Then is our inbred sin destroyed. This is the cause of all our transgressions, and while any of this remains, it is the believer's hell, and makes him cry out, "Who shall deliver me from the body of this death?" Christ will deliver you: He has purchased for you a full redemption. He has regained paradise, and restores the soul to that acquaintance with God which Adam lost. By faith I ever see him that is invisible, and converse with him, as it were, face to face. I stand naked before the Lord, and am not ashamed, but rejoice in being sensible

that he knows the secret thoughts of my heart. I rejoice that he has taught me to put "on the whole armor of God, and has made it as easy to me to do and suffer the will of God, as it is for "the sparks to fly upward."

8. Pull off then this veil of unbelief, and trample sin and Satan under your feet. Be *you* also a faithful witness of Christ, that he is "able to save to the uttermost," that he hath power even on earth, to save from all sin, "from all filthiness, both of flesh and spirit." My experience will profit another nothing, unless applied to the heart by the Spirit of God. And is not this the one thing needful for *you*, to be "filled with faith and with the Holy Ghost?" May the Lord hasten the time when this faith shall cover the earth, "as the waters cover the sea!" Then shall they not need to teach this to one another: For "all shall know him, from the least even to the greatest."

9. O that sinners would give up their own wisdom, and become fools, that they may be made wise! Cannot the Lord do a great work in a little time? In the hour that he convinced me of the necessity of it, before that hour was expired, I was justified. Thirteen months after, (as I before observed,) I was convinced of the necessity of full sanctification. That night, before I slept, God gave me the blessing. And is he a "Respecter of Persons?" Who then would not cry unto him? Who would not spend a few hours in fervent prayer? O let your hearts yield! Draw near unto the Lord, and he will draw near unto *you*. He will draw you after him by the cords of his love, and you will begin to "smell the sweet odor of his ointments." Then open your hearts to my beloved; for "his voice is sweet, and his countenance comely. Let my beloved come into his garden, and eat his pleasant fruit." He says, "Arise, my love, and come away!" I will chide thee no more for thy past follies. Only now "give me thy heart." Thou shalt then find, "the winter is past, the singing of birds is come, and the voice of the turtle is heard in the land." Then will you get new eyes, new hearts, new delights, and every thing will have a satisfying relish. Then will you chide yourselves, for having been so long in pursuit of the things that perish in the using! Then will he give you the pearl that Adam lost, that heart-felt union with God, whereby you shall steadily enjoy his immediate presence; and his presence makes our paradise. You

shall walk in the light as he is in the light, having his bright beams ever shining upon you. So that

"Not a cloud shall arise,
To darken the skies,
Or hide for a moment the Lord from my eyes."

LETTER FROM REV. W. G. CROCKER TO A FRIEND.

THE following letter was kindly furnished by Mrs. Medbury, whose interesting and valuable biography of Rev. WM. G. CROCKER, Baptist Missionary to Africa, is so favorably known. This letter was addressed by Mr. Crocker to a friend, and does not appear in the Memoir. — ED.

MY DEAR BROTHER: — A few remarks dropped from your lips yesterday, which would have been, a few years ago, in perfect accordance with my own views: but a careful, and I trust prayerful examination of the Scriptures, some years since, on the points embraced in those remarks, convinced me of my error. One remark was, that entire sanctification was not attained by faith, but by death. I know of no passage of Scripture which supports this doctrine. All the attainments of Christians are ascribed to the power of faith. All the blessings of salvation are promised to faith. Besides, to say that death frees the soul from sin, is to make a moral effect depend solely on a physical cause. If sin lay in the blood, the muscles, bones or brains, the soul of every one, whether saint or sinner, would be free from sin at the dissolution of the body. But if sin lie in the moral faculties of the soul, I cannot conceive how any physical change in the body can free the soul from sin. Besides, if it does in one case, why may it not in every case, and so every one get to heaven whether he have faith or not? I cannot conceive why the cutting off of the head should accomplish any more towards purifying the soul than the cutting off of a leg or arm. No. None but the pure in heart will see God in peace, and the heart must be purified by faith. If any man die in his sins, or with sin in heart, death has no power to remove it; but where Christ has gone he can never come.

You next observed that there was no such thing as entire sanctification in this life, and that those who professed to be thus sanctified

knew nothing, or but little about their own hearts. If there be no such thing as entire sanctification in this life then it must be because it is unattainable. If it be unattainable, then God would not require it, for he does not require impossibilities. But God does require it. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might." Be ye therefore perfect, even as your Father which is in heaven is perfect. If it be attainable, then *some* may have attained it, and *all* who profess to have done so should not be denounced as hypocrites and self-deceivers.

Many, no doubt, have been deceived. But certain it is that some who profess to have attained the blessing of sanctification have exhibited in their daily walk evidences of extraordinary piety. We have examples of this piety in the Scriptures. Noah was "a just man and perfect in his generations." Job was "a perfect and an upright man." "Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord *blameless*." Let us remember that this is not the extravagant eulogy of man pronounced upon his fellow creature, but the plain, unequivocal language of the Holy Spirit who knew what was in man.

It may be said that these persons spoken of as perfect fell into sin. This shows that perfect persons, or persons wholly sanctified, may and frequently do fall into temptation and sin. But, if the fact that they sinned proved that they never were perfect, it proves also that Adam was never perfect. God planted him a noble vine, but the blast of temptation uprooted him. Every branch which is to live and bear fruit must be cut off from the old root, and grafted into Christ the living vine. All the sanctification which the Christian has must therefore be received through him by faith. And by faith I believe he may be complete in him, that is, wholly sanctified. Paul, I have very little doubt, was in this state when he said, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me, and the life which I now live in the flesh, I live by the faith of the son of God." And he no doubt wrote from his own experience of the faithfulness of God in this matter, when he said to his Thessalonian brethren, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you who also will do it." And when the apostle John says,

whosoever abideth in him sinneth not, he spake of that which he knew, and testified of that which he had seen and felt.

You remarked that the most pious Christians talked the most of their own corruptions. I think not. True, the more advanced a Christian is in the divine life the more malignant and odious will every sin appear, and the more occasion will he see for deep humility in view of his past rebellions against God. But, if we look at Scripture examples of devoted Christians, at the apostles for instance, do we find them dwelling upon their own corruptions? Do we not rather find them making Christ their theme — dwelling on the glories of his character, and on his ability and willingness to subdue all these corruptions? To understand the language of complaint, of doubts and fears, expressed by a large number of professors at the present day, the primitive Christians would have needed a new vocabulary. To them “the path of the just was as a shining light which shineth more and more unto the perfect day.”

I know that the exclamation of Paul is often quoted, “O wretched man that I am, who shall deliver me from the body of this death?” But his answer is generally omitted, “I thank God through Jesus Christ our Lord.” However great his burden it could be removed, not by the death of the body, but “through Jesus Christ our Lord.” So his language, For that which I do I allow not, for what I wrote that do I not, is often referred to by professors of religion as a source of consolation. Persons who profess to be free men in Christ Jesus, congratulate themselves on possessing feelings which the apostle brings forward as a proof that he, or any one possessing such feelings, was “carnal sold under sin.” They do not follow him along in his religious experience, till he says in the second verse of the next chapter, “For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death.”

The main design of the apostle Paul in the first eight chapters of his epistle to the Romans, seems to be to exhibit clearly the doctrines of justification by faith, and sanctification by faith. Having shown that neither justification nor sanctification could be obtained by the deeds of the law, since all had gone out of the way, there was none that did good, no not one, he then shows that, through the faith of God’s elect in receiving, Christ is counted unto them for righteousness, and by him all that believe are justified from all things from

which they could not be justified by the law of Moses. Yet this act of justification, gives them no inherent power to remove the corruptions which still remain in their hearts, so that when they pitch battle in their own strength with the law in their members which wars against the law of their minds, they will be assuredly overcome and forced to exclaim, "O wretched man that I am, who shall deliver me from the body of this death." And, finally, that it is only through Jesus Christ their Lord that they will find deliverance. That is, they must, if they would be delivered from their sins, take Christ for their sanctification as well as their justification. In the eighth chapter of Romans, he describes the happy condition of those who are thus sanctified. How few, alas, sympathize fully with the feelings expressed in the eighth of Romans! And how many are ready to denounce as a hypocrite, or self-deceiver, the man who should adopt the language of the apostle as his own, and say, For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death! No matter how sincere his professions,—no matter how much he might feel disposed to give all the glory to Christ—no matter how unexceptionable his conduct, this language would blast his reputation as a Christian in the eyes of many. Can we wonder at the difference between our piety and that of primitive Christians?

My reasons for believing that sanctification is attainable here, are:

1. God wills it. "This is the will of God, even your sanctification."
2. God has made provision for it. "The blood of Christ cleanseth from all sin."
3. He commands it. "Be ye holy for I am holy."
4. The Holy Spirit who "helpeth our infirmities," and who "maketh intercession for the saints according to the will of God," begets in the hearts of Christians earnest cries for this blessing.
5. The promises of God in relation to the bestowment of spiritual blessings are as full as language can make them. "Whatsoever ye shall ask the Father in my name, that shall he do." If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "All things are possible to him that believeth."
6. Good men of old have attained it, or the epithets applied to them by the Holy Spirit must be turned from their literal meaning. So also to epithets applied to classes of persons. When the Saviour

said, "Blessed are the pure in heart," we are necessarily led to the conclusion that he who knew what was in man, saw that there were individuals existing who were pure in heart. We all know what *pure* means, and the Saviour understood the meaning of terms as well as we.

If I should deny the doctrine of the attainableness of entire sanctification in this life, I must believe that God wills my sanctification, but that he has made no provision for its attainment — that he commands an impossibility — that the Holy Spirit incites desires with no intention to grant them — that the promises of God do not mean what they say — that the plainest terms in our language, when applied to individuals, must be turned from their plain, literal meaning — and finally that, while I am required to consecrate my every power to the service of God, yet I must not ask for grace to make the consecration complete and entire, or knowing it to be unattainable, must ask without faith and thus sin against God.

You will excuse me, my dear brother, for calling your attention to this subject. I should have mentioned my views to you when at L——, but feared it might lead to a long discussion. Yet I cannot let it pass without saying a word, lest by silence I should seem to assent to what I have for years deemed an error. I am aware that much reproach has been thrown upon this sentiment from the abuses which have arisen from wrong views of it. I am also aware that many persons have been loud in their professions of personal sanctification, who have given very little evidence of the truth of their professions. This is also true of the doctrine of justification. We know that the most formidable weapon which the infidel wields against the cause of truth, is furnished him by false professors. Yet notwithstanding the many apostacies which occur, a man may still be justified by faith, and have peace with God through our Lord Jesus Christ. So also, though many may be deceived in regard to their having attained entire sanctification, yet it remains true that God has sanctified some wholly, and preserved their whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.

Let us, my dear brother, endeavor to hold up the gospel standard, not as a beautiful picture to be admired, but as a practical thing; and let us lean on our Saviour alone for all our spiritual supplies. Then shall we find by sweet experience that God will supply all our need according to his riches in glory by Christ Jesus. And that he will

grant us, according to the riches of his glory, to be strengthened with might by his spirit in the inner man, that Christ may dwell in our hearts by faith, that being rooted and grounded in love, we may be able to comprehend with all saints what is the length and breadth and depth and height, and know the love of Christ which passes knowledge.

Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

Yours, very affectionately,

W. G. C.

FRIENDLY LETTER.

MY DEAR FRIEND: — In the midst of little duties, I sit down to give vent to my thoughts, ruminating on your affairs. I have enjoyed, this morning, a sweet season in recalling before the Lord the petition I used to make years ago, "Lord remember me." I reviewed the various ways he had remembered me, in deliverances from burdens too great for body and mind — my present leisure and retirement, ease of body, and means of usefulness to the general Church — and, above all, secret consolations, and special waterings of grace.

Now has he not remembered me, the unworthy worm, *me*? And yet I am patiently (through grace) waiting for hourly and continual remembrance of me, and I believe he will remember me in my expiring nature, and take my soul to behold his glory.

My dear friend, concerning your recent trial, it was not the fault of God; he was not the author of your impression; that was a grain of seed sown by the enemy, intended to trouble you at some future time; neither was it sin in you, but a mistake arising from the temptation of circumstances.

You are only to rejoice that the snare is broken; yea, leap for joy.

God's purpose and design for your enlargement and deliverance cannot be frustrated, except you turn out of the way of obedience. This was not your calling; yours is quite another, no doubt.

It never suited my mind, but I am willing to yield my judgment to your own, and that of E——'s; the way the matter turned pleased

me, abating your trial. We have felt keenly for you in all the turnings of thoughts and feelings, with the harassings of the enemy which you have suffered.

There is, perhaps, no other more effectual snare set by the enemy, for the pure in heart, than that of impressions, nor one from which they endure more keen anguish ; they walk so circumspectly, transparently as I often think, that they expect, or are tempted to expect, every emotion is from above : that they are led by the Holy Spirit in the main, is no mistake, but it is good to examine the ground of evidence, and not cling too earnestly until we find God's providence openly leads in the way we have been impressed to follow ; this is not offensive to God, especially in important matters.

There are indications of the divine will to my mind, in small as well as great things, that I would not dare to hesitate about, but concerning which I cannot persuade another : this certainty in discerning the operations of the true Spirit, is learned by experience in both ways, of obedience and disobedience. The checking and restraining influences of the Holy Spirit, I am led to be very sensitive to ; this is answer to prayer, to be holy and harmless.

There are other times, also, when my mind is exercised about outward matters, and I will not have any desire but that the cause may turn out well, and my mind will be led to see the thing as it will be ; this I do not seek, but receive as favor.

Let you and I be joyful and happy, our faith is tried, therefore we have scriptural grounds to believe it will be answered : truly not in our limited way, but in a very abundant manner, just as Bible experience authorizes us to expect. We serve a mighty God who first trains and disciplines his children, then grants to them their chastened desires. Let Him do with us what *He* will, he can make us entirely happy, and thus enable us to glorify him ; and happiness such as you and I know about, always includes holiness ; and then when his will has been done with us here, He will adorn his crown with our poor souls, where we will shine for ever and ever. Oh let the cobwebs of earth fly before the winds of heaven. We will only keep at the foot of the cross until the tempest the enemy has raised is passed away.

The streaming blood is ours continually, and it is always a healing stream. There is a sweet little book called the "Night of Weeping," which, if you can get, will do you good ; also the "Blood of the Cross,"

by the same author. E—— feels deeply for you, and with you in all your conflicts.

Yours, M. A.

DECEMBER, 1849.

EXTRACT FROM A LETTER.

GUNTER'S, SEPT. 3, 1849

MY DEAR BROTHER: — Since I saw you, my religious experience has been sweet. After much self-examination, reflection and prayer, I find that my “love, joy, peace, &c.,” are unbroken. In prayer it seems that I have a very near approach to God, and that heaven is near at hand. My soul thirsts for nothing but God. How different is the state of my soul from what it was a month ago! Then, though in a state of grace, it may be said, I was emphatically an unhappy Christian, (if Christian at all,) worldly minded, trying to have the love of the world and the love of the Father at the same time, while all the elements of death moved within me, producing fruits of bitterness. I have several times felt a suggestion like this: “May be this ‘peace’ of soul and deadness to the world are not produced by the Spirit of God, but by the evil one casting a strange becalming influence over the mind and affections, for the purpose of deceiving.” This has caused me some anxiety of mind, leading to self-examination, and I feel while I write, that the word of God is true, and that this suggestion is of the evil one, for the purpose of troubling me. I cannot yield a point. I greatly feel the need of Christian fellowship.

W. A. DUNCAN.

***“Sir,” replied the Shepherd, “I look upon it that I do not depend upon circumstances, but on the great and good God who directs them. This is what makes me happy, happy at heart. God in mercy enables me to lie down and sleep secure, on the immutable strength of that blessed word, — *“All things work together for good, to them that love God.”* My reliance in my poverty is the love of God; If I were ever so rich I could not be more secure; for on what else, but on his will, can the most flourishing prospects depend for their stability. — *Life of Faith*, p. 448.

“THE LORD GOD IS A SUN.”

God is a Sun : His glories shine
O'er earth with brilliancy divine ;
But, on the Christian's lonely way,
His presence kindles constant day ;
No cloud need that bright radiance dim,
No lack have they who trust in him.

God is a sun : His presence cheers
The wanderer through the vale of tears ;
No warmth — save where His sunbeams glow ;
No light — save where His glories flow ;
No hope — save when His cheering ray
Illumes the pilgrim's onward way.

God is a Sun : in sorrow's night
He scatters hope, and joy, and light ;
Glides the dark billow's surging foam,
And shines upon the saint's bright home :
Gaze on the sun with tearful eyes,
And, lo ! the rainbow beauties rise.

O be my sun, while in life's morn !
My onward path with grace adorn ;
Each day, in sunlight I would dwell ;
Each day, Thy presence I would feel ;
And, when life's noonday wanes to night,
“At evening time it shall be light.”

And when all earthly shadows fly,
And Jordan's billowy flood rolls high,
Thy radiance then shall brightly gleam,
And make dark death a golden stream :
I'll plunge beneath the awful wave,—
The sun can cheer — the Lord can save !

[*Wesleyan Magazine.*

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 7.

EFFORTS FOR THE IMPENITENT.

We have been led to inquire how Christians may please God in their efforts to promote each other's welfare ; let us now consider what course will be most pleasing to him in regard to the impenitent. Every one should ask, " Lord, what wilt thou have me to do ? " We are surrounded by impenitent sinners — many of them perhaps outwardly moral and amiable, full of generous impulses and kind feelings, abounding in good works ; still, they are without God, and without hope in the world. The life of faith, though from childhood they have heard it preached, remains to them a perfect mystery. What will God have us to do for them ?

They are in the dark — he would have us give them light — especially, the light of a holy example. Yes, to do others much real good, we must ourselves be holy. No doubt the most effectual method of promoting the conversion of sinners, is to labor for the sanctification of saints. Let all the Christians in any place become truly consecrated to God, and there would be such a public sentiment created, that nothing could stand before it. There would be such prayer offered as would bring down speedy and glorious answers. There would be such faithful warnings, such tender-expostulations, such a direct, close, and pungent application of the truth, in the pulpit, by the way-side, and by the fireside, that sinners would be compelled to come in. Therefore if we would please God in our efforts to save the world, we must begin by seeking a present and full salvation for ourselves.

We not unfrequently see a church holding special meetings, and making special efforts to save souls. These efforts are kept up for a few weeks, or a few months, but with very limited results. What is the matter? Are not their prayers sincere and earnest? Yes. Are they not offered in faith? Yes, there is some sense of God's ability and willingness to bless, and some expectation that he will do so. Do they accompany their prayers with appropriate effort? In many instances they do; but, somehow, their words seem to be powerless, and their prayer returns into their own bosom — their gracious, prayer-hearing, covenant-keeping God looking on all the while with unutterable tenderness, "able and willing to do exceeding abundantly above all that they ask or think." But something is wrong — he is not pleased with their prayers — he cannot bless them, though his heart yearns over them with unimaginable compassion!

These Christians do not succeed, because they do not begin at the beginning. Piety must begin at home. When people receive words of counsel or warning they are not apt to think so much *what* is said, as *who* says it. If Christians would first give their own selves to the Lord, then, not doubting their acceptance, lay hold on the glorious promises, and tarry at the Throne of Grace till endued with power from on high, they would go forth in the spirit of the apostles, and their labors would doubtless be crowned with similar success.

A professed follower of Christ replied to an individual, who had been pressing this point on his attention, "I am not quite prepared to make an entire consecration of myself to God, but I desire the salvation of sinners, and will continue to labor and pray for them." How could he think that God would be pleased with the prayers of an unconsecrated heart, and the labors of one, who thus deliberately decided to allow the life of self to mingle with the life of God in the soul? Probably this resolution is not often expressed in words, but we see it acted out continually, among those who bear the Christian name.

The demand — the reasonable, the kind, the sweet demand of God is, "Give me thy heart!" The almost universal reply is, "Anything else, Lord, anything else! We will give time, money, labor, prayer, some degree of interest and affection, but not our hearts — our whole hearts — this is too much!"

It seems as if some Christians felt that they were not doing any-

thing in the Lord's vineyard unless they were laboring and praying directly for the conversion of sinners. So great is their zeal for others, that they cannot spare time to think and pray much about their own sanctification.

A good man, who had been enabled to accomplish much in his master's service, once remarked to a friend, that he waited for Divine direction in all things, great or small; and added, very quietly, "I never find that I lose any thing by stopping to take God with me." Probably no one ever gains any thing by running before he is sent. But busy, bustling self does not understand much about this waiting on God. It has been well remarked, that "we should cherish sympathy for perishing souls in consequence of the command of God—not render obedience in consequence of our sympathy." We must not let our natural sympathies run away with us, and carry us out of sight of the one great idea—*pleasing God*. Let us go where He sends us, utter what He gives us, and do what He bids us.

Christians are often reproaching themselves because they do not feel more; they try sometimes to stir up their hearts and wonder they do not succeed. This deficiency makes a part of their standing confessions. Every day they deplore their apathy, and pray that it may be taken away; still, nothing is gained. Now is there not something wrong here? This deficiency in zeal is either sinful or not sinful. If it be sinful, it is highly proper to confess it, but highly improper to do so with the expectation of going on in the same way to-morrow. What is it but mockery, to confess sin without any definite intention of putting it away?

They will say, perhaps, "This want of feeling is wrong, yet it is different from any positive sin of omission or commission—it is wrong, but I cannot help it."

Then why should they not put their confessions in this shape, and immediately throw themselves in full confidence on the help of God? He has engaged to *supply all our need*. Must it not then be very displeasing to Him to have His children come every night with the same confessions on their lips? When He is all the time saying, in regard to spiritual blessings, "Ask and ye shall receive," does it not grieve the spirit to have us make confessions without expecting to be set right?

But perhaps it is not best to make zeal, or feeling of any kind, a

specific object of desire and prayer; but rather exercise faith in those great realities, unfolded in scripture, which are calculated to produce, and through the influence of the spirit will produce appropriate feelings. Open the Bible, and look at what God says about the guilt and danger of the impenitent — of his own feelings towards them, and what the Lord Jesus Christ has done for them; believe all this fully, and the depths of your soul will be stirred. But you may look at your insensibility with continual self-reproach, and confess it over and over to the Lord, year after year, without making the least progress towards a better state of feeling. “Whoso confesseth and forsaketh his sins shall have mercy.”— Prov. xxviii. 13. Let every one look well to his prayers, lest they be like the sacrifices of disobedient Israel, “an abomination to the Lord.” It is to be feared that much of what passes for prayer and confession, even among devout persons, is no better than sheer mockery. There appears to be no hearty sorrow in it, no determination to reform, no expectation of success if they should try, no confidence in divine aid. Now what are such confessions worth? These persons are not happy. They may have some enjoyment in religious duties, but they do not have, they cannot have, that deep and abiding peace, which is promised, (and rather more than promised,) to the believer, in Ps. cxix. 165. They feel that all is not right between their souls and God. They are “like the troubled sea which cannot rest, whose waters cast up mire and dirt.”

If we would please God in our manner of laboring for the salvation of sinners, let us look at them as He does. Let us sympathize with Him in his compassion towards them. They are souls which He has created, and now watches over with intense interest. It is in His heart to bless them — let it be in our hearts to ask His blessing upon them. Then, too, they are the redeemed ones of the Lord Jesus Christ — He has died for them — they are dear to him, let them be dear to us. He will be pleased to have us pray for them on these accounts, rather than because they belong to us as *our* relations, *our* friends, *our* Sabbath scholars, or *our* congregation. Some professed Christians manifest little or no sensibility on the subject of religion, except in connection with the salvation of their children. On this point their feelings are tender. All their piety seems to consist in a desire that these beloved ones may be saved. Do they not mistake

here a natural for a gracious feeling? Rather let them pray, as I once heard a devoted minister of the Gospel: "Lord, convert our friends, but not because they are *our* friends." Let us chiefly desire the conversion of sinners, that God who made them may be glorified in them; that Christ who suffered for them may see of the travail of his soul and be satisfied; that the Spirit who strives with them may no longer be grieved; that the purposes of infinite mercy may be fulfilled, and that they may become, as their Maker designed they should be, happy in Him. The heart that is united to God cannot help breathing out continually, "Thy kingdom come, thy will be done!"

In regard to the conversion of individuals in whom we are specially interested, let us be willing to wait God's time, and while we wait, be diligent in the use of all the means which his word, his providence, and his spirit seem to point out. Then, when the blessing is bestowed, we shall be able to say, "This is our God; we have waited for Him, and He has come!"

S. J.

ENTIRE SANCTIFICATION AND ITS CONDITIONS.

BY PRESIDENT PECK.

THE necessity of controversy upon this vital subject is certainly to be regretted, and it is not my intention to engage in it. If, however, the following explanations shall aid, to any extent, in harmonizing the views of the church, I shall be thankful to God.

There is a *necessary* distinction between *the fact* and the *condition of the fact*: Faith in the blood that cleanses, is certainly antecedent to the fact of being cleansed, and a condition of it. Then the order of time must be, 1st, The faith in Christ and his promises that secures the application of his cleansing blood; 2d, The fact of the blood applied, which takes all sin away; 3d, The evidence of the fact—direct, the witness of the spirit—inferential, from the feeling of renovation and the promises; 4th, Faith in the fact founded upon the evidence.

This succession is, I think, generally matter of consciousness; but it need not be, to be true, for succession is frequently so rapid as to

be inappreciable. The yielding—the trust—the cleansing—the witness, may all be so closely successive as to seem simultaneous. But that the condition of a fact must precede the fact is a universal truth; that the fact must precede the evidence of the fact is another; that the evidence of the fact must precede belief in the fact, another; that no fact can be a condition of itself, another. Faith in the existence of a fact, the condition of its existence is an absurdity.

Faith in *the possible*, is one thing; faith in *the probable*, another thing; faith in *the morally certain*, another; and faith in *the actual*, another. Now to say that faith in the fact that we are cleansed from all sin, is a condition of being so, is to say that belief in the actual is a condition of the actual, which is either to speak unintelligibly, or to say what cannot possibly be true. The Scripture that has been supposed to teach this doctrine, I think, only insists upon faith in *the present* answer to prayer, an important duty by far too much overlooked. The soul gasping for purity cries out “I believe he is able to cleanse me;” (this is faith in the possible.) “I believe he is willing;” (faith in the possible strengthened.) “I believe he is able and willing to cleanse me *now, just as I am*;” (faith in the probable.) “I believe he will do it;” (faith in the morally certain; the last earthly reliance is renounced.) “I believe he does save me; I sink into his arms; the promise is sure; the renovating power runs through me; the spirit itself beareth witness; I believe that I receive the things I ask; *I am saved*, completely, perfectly saved;” (*this is faith in the actual.*) Praise God, there are many witnesses to the truth of this description.

And is not this finally what we all mean? When brethren insist that we shall believe the work now accomplished, and it surely will be—it certainly is, do they mean to exclude the prerequisites of entire consecration, and faith in the power and willingness of Christ to save wholly? I do not understand them so. I think there is not one who would not insist upon these as indispensable to the application of the cleansing blood. Do they mean that the simple belief of *any man*, that he is wholly sanctified, is a condition and an evidence of his being so, without regard to his previous state, or present exercises? I am sure Methodists do not. I think all include the inseparable condition of a conscious perfect dedication of the soul and body to God, for time and eternity. Now mark, if we attack them

upon the supposition that they mean *real* dedication because *conscious*, we make a false issue, for I am certain they mean *conscious* because *real*, not *real* because *conscious*. Again, to whom do our dear brethren say, "believe that the work is done and it is done?" To those who are without a present perfect appropriating faith in the cleansing blood of Christ? I think not. I think the exhortation is usually, at least, based upon the supposition that the faith in the blood of Jesus, is really that which cleanseth from all sin, and hence *the soul is bound to believe* the work accomplished according to the unchangeable faithfulness of God. Observe, *it is so* because he believes in Christ for it. He believes it is so because it is so, and it is not so because he believes it.

But when the consecration is perfect, and the faith really sanctifying, who does not know that Satan has many devices to prevent the enjoyment of the blessing? Preconceived opinions, almost certainly erroneous, are thrust in for comparisons, and it is the fell design of the enemy that instead of making *experience* the test of these *opinions*, they shall be the test of *experience*. Hence the instant suggestion, this deep humility; this settling into God; this dissolving love; this amazing simplicity; this perfect repose; this seraphic sweetness, is not *entire sanctification*; — it is a deeper work of grace — a great blessing. You must look for something more wonderful than this. Alas! How many have been thus defrauded, when nothing was wanting but to believe the work complete. It really was so; and, by the blood and promise of Christ — by the power and testimony of the Holy Ghost, they were entitled to believe it; and they grieved the blessed Saviour, and brought darkness upon their souls by refusing to believe it.

To remedy an evil so extensive and so fearful in its effects, many have called attention most earnestly and beseechingly to the idea of present faith; faith in *the actual fulfilment* of the Saviour's promises, when their conditions occur. In some instances, it is true, there has seemed to be an overlooking of these conditions, and so far, of course, zeal has done injury; but in the general, I am persuaded, this has been only in appearance. And just so far as *present prevailing faith* has become the ruling element of prayer, great good has been accomplished. How deeply have "the pure in heart" mourned as they have witnessed the general feeling of *distance* from

the great event of entire salvation. It has exhibited itself in the utter omission of the subject from prayers, conversation and preaching; in the languor which has accompanied occasional allusions to it; the manifest timidity of even good men when the subject was mentioned in company; in the dreadful *silence* that has frequently followed the humblest professions of those who have tremblingly claimed the precious blessing; in the cautions that have been occasionally dropped, to beware of enthusiasm; and most of all, in the *conduct* of the great mass of professed believers in the doctrine of holiness, who, it must be mournfully confessed, have not *acted* as though they were expecting the cleansing baptism of the Holy Ghost to follow their labors; as though they felt themselves to be upon the very point of realizing the efficacy of the Saviour's blood to cleanse *them* from all sin; as though they really stood upon the very shore of the great ocean of holiness, and were just about to plunge in and be made every whit whole. After sermons and prayers, and exhortations, they have not been looking this way and that, to find the precious spirits who were "all on fire to be dissolved in love." Indeed, we cannot resist the conviction; that a struggle for full deliverance just now, and especially, the humble declaration of *success* in the struggle, followed by an earnest effort to bring others into the immediate triumphs of faith, would excite an evident concern for the stability and unity of the church. Entire sanctification may be preached, may be prayed for, may be conversed about *sparingly*, so long as the time is in the distant future! It may even be urged as a *present* privilege; but who can deny the alarm and the caution and the standing-off which follow *present* action and profession according to the faith of our Fathers?

It is under these circumstances that many have cried out with spirits almost bursting with grief, *not* hereafter, *not* next year, *not* to-morrow, but *now*, dear brethren, even this very moment we are called to holiness. Distance! Alas! this fatal, fearful distance has well nigh ruined us. *Now* is the time to seek for perfect love — *now* is the time to *obtain it*. *Now* is the time for the whole church to rouse herself and rush into the glorious strife. *This* is the very day to gird on our armor, to fight and to conquer.

And in the same spirit prayer has, at least in a few instances, put off its procrastinating forms, and assumed a confidence, a boldness, a power, which calls down the present baptism upon the panting spirit.

And faith is talked of, and urged as a power that acts *instantly*, in the struggle for purity — that grasps a perfect Saviour and will not let him go ; that believes *at once* every thing he has said ; appropriates *now* the blood that cleanseth from all sin, and hence entitles the soul to the glorious faith that *the work is done*, that it has in very deed the thing for which it prays. A commanding, active, omnipotent style of faith, this, which annihilates time, and makes *the order* of events comparatively unimportant. Would to God there was more of it.

In this struggle, probably some have stated injudiciously, and even erroneously, the conditions of entire sanctification. The faith that sanctifies may have been, in some instances, lost sight of, in the anxiety to secure faith in the fact that the work is already done. Too literal an adherence to *the language* of one text, may have diverted attention from the scope of the sacred writings upon the subject. Some may have believed, prematurely, that they were wholly sanctified. All this is probable. Admit that it is even certain, and that so far we have cause to regret, and be admonished of our danger.

Still I dare to believe no radical difference exists among us ; indeed, I would almost venture to write the very words in which we all really harmonize. Am I correct that our brethren who have been deemed in error on this subject, do mean that those whom they exhort to believe they have received the blessing, are supposed to have made a perfect consecration of soul and body to God forever ? That they have apprehended and received the cleansing power of a Saviour's blood, and are hence entitled to "reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ, our Lord," but have been *hindered* by erroneous opinions, by constitutional timidity, by fears of self-deception, by the artificial terrors inspired by an unbelieving age, or by the direct influence of the devil, from claiming the blessing ? In fine, that they wish men to believe in a fact, not that *it may be* a fact, but because it is a fact ? And that their great aim is to excite present inquiry, present effort, present faith, present answer to prayer ? To secure present entire salvation, present evidence of it, and present belief in the fact ? Then, *in principle*, I verily believe they are right. Let me commune with these spirits for a few moments.

Dear brethren, we have no selfish ends to serve ; a blind devotion

to any particular phraseology is no part of our character ; an attempt to get all men to adopt our peculiar " Shibolet," no part of our mission ; we will give up forms, words, illustrations, any thing, every thing, but *the thing itself* ; HOLINESS, A DISTINCT BLESSING, TO BE SOUGHT, OBTAINED, POSSESSED, PRACTICED, AND URGED WITH ALL HUMILITY AND LOVE, BUT WITH MIGHT AND MAIN UPON THE WHOLE CHURCH. ENTIRE SANCTIFICATION THROUGH FAITH IN CHRIST, THE PRESENT PRIVILEGE AND THE PRESENT DUTY OF ALL CHRISTIANS. This we never will give up. In the name of Jesus, and with the eye of faith fixed upon his cleansing blood, we will contend for it till death shall sign our release.

But subordinate to this we will be any thing or nothing for the sake of the cause ; we will modify our forms and expression, so as to obviate, if possible, the objections of brethren. We will be even more particular to insist upon the prerequisites of entire consecration and perfect trust in the merits of the Saviour, and upon the evidence, direct and indirect, that the work *is wrought* as the ground of *believing that it is*. We will try to speak of " believing that we have it," in such a way that all the world shall know, we mean it is because we have the evidence that it is ours. So long as we are without the evidence, we will admit that there is some defect in our faith ; that whatever it may be, it is something less than appropriating faith. And when we urge seekers of the blessing to believe that they have it, it shall always be, not that they may obtain it, but because, upon close and careful examination, we believe they have already received it ; because in their subdued spirits, in their melted hearts, in their dissolving love, in their quiet mighty faith and heavenly words they exhibit the phenomena of the sanctified state, and are entitled to the faith of assurance.

So shall the advocates of holiness speak a common language, as well as believe a common faith, and aim at a common object. And we have all the solemn motives of eternity to seek *union* among ourselves : In numbers we are a feeble band, but with united power, under the guidance of the Holy Ghost, we shall accomplish our mission. Infinite gratification no doubt it would be, to our common foe, to see us distracted by theological controversies ; divided and scattered upon words, and illustrations, and means, when we are, in fact, all actuated by the same lofty and soul-stirring aims. No ! It must

not, cannot be. Jesus, our perfect Saviour, will graciously prevent it; and with a heart of love, throwing its life-giving current to the extremities, at every pulsation, we shall move on simultaneously in our holy work.

To our brethren of all creeds, "who love our Lord Jesus Christ," we would say, in the name of God, *help us* if you can; but if you cannot, bear with us. Surely in our vigorous, constant, attacks upon all inward and outward sin, we *mean* no harm; we *do* no harm to you, no harm to the world. We claim it as the most exalted mission of an immortal mind, to summon the church of the living God to the deep experience, and the practical demonstration of Christian holiness. To utter this summons intelligibly, sincerely, affectionately, constantly, oh, it is a work worthy of a seraph from glory. May heaven grant this honor, yet, to thousands who are now trembling with alarm, at every call to an *immediate* experience, profession, and practice of the faith of our venerated founder.

We protest it is no new doctrine we are preaching, it is no new struggle in which we are engaged, it is no new victory we claim, it is no new profession we make; God is our witness for how many ages this very faith has been the faith of the living church, how long and fierce has been its war with the coldness, the unbelief, the worldly-mindedness, the corruptions of men; and yet how many and how glorious have been its triumphs. To these very triumphs every bright spirit in heaven is indebted for his crown, and upon the success of this very faith the salvation of the world depends. *This is the vindication of our zeal.*

SHE consecrated her *memory*, as well as other intellectual powers. This consecration implied three things: first, that we diligently improve it; second, that we commit to it only those things which we think will be useful; third, that we trust God when remembrance is necessary, and when we have done all that we can do, just as we trust him for guidance in reasoning or action. There is such a thing as a self-indulgent memory, which idly and unprofitably dwells on the past, vitiating the sacredness and good of the present moment.

PROF. UPHAM, in *Catharine Adorna*.

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. V.

THE HOLY SOUL RESTS FROM CONFLICTS WITH PROVIDENCE.

SIN is war. It is not only war against God's character, but against his commands; not only war against his commands, but against his providential arrangements. God has one way and plan of arrangement; the sinful man, who is in a state of rebellion against God, has another plan. The centre of God's arrangements is benevolence or the love of all; the centre of the sinful man's arrangements is selfishness or the love of himself. Radiating from such different centres, the plans which are formed continually come in conflict. Under such circumstances it is impossible that the sinner should have rest. Finding himself face to face in opposition to what God has determined, and thus in conflicting lines of movement, he is continually met and counteracted, continually smitten and driven back. His life is a warfare commenced and carried on under the most hopeless circumstances, a warfare attended every where and unceasingly with discomfiture and suffering.

2. On the contrary, the man who is united with God in the possession of a common central feeling, is necessarily united with him, in all the movements and arrangements which he makes. In other words, he rests from the perplexities and uncertainties of making his own choice, by accepting, under all circumstances, the choice which his heavenly Father has made for him. With the exception of sin God's choice never varies, and never can vary, from the facts and incidents of that state of things which now exists. And it is this choice, however painful it may be in some of its personal relations, which the godly man takes and sanctions as his own. So that his choice being already made by the unvarying adoption of that which is from God, he may be said not to have any preference of his own, but to rest from his own choice, that he may repose in God's choice. And God's choice is only another name for his Providence. There is, therefore, no conflict. There never can be any.

3. God's providence extends both to things and events. Inanimate nature, even in the lowest forms, is under the divine care. Not

a rock is placed without a hand that placed it. Not a tree grows without a divine vitality, which is the inspiration of its growth. Not a wave of the ocean rolls, without the power of God's presence to propel it.

God is thus the life of nature. He is also the life of events, including in that term human actions. There is no good action which is not from God. The wisdom of the Supreme mind is the good man's inspiration. And on the other hand, there is no evil action which God does not notice, and over which he has not some degree of control. The essence of evil actions, it is well understood, is the *evil motive from which they proceed*; a motive which is not and cannot be from God; but still God will not allow the action, which proceeds from the motive to take effect, except in the manner and the degree which pleases him. In other words, God has the prerogative, which can pertain only to an *infinite* being of overruling evil, and of bringing good out of it. So that there is a providence of evil as well as a providence of good. And hence the good man can be in peace even when the evil man triumphs, because he knows that the "triumphing of the wicked is short."

4. Again, God's providence is *internal* as well as external. He is the inspirer of the feelings of the heart, as well as the director and controller of outward events. Our thoughts and feelings are from God, so far as they are right thoughts and right feelings. Accordingly, the man who is fully united with God, rests from all anxiety in relation to the particular form or mode of his inward experience. Among the various thoughts and feelings which are right and good, he has no choice. For instance, he does not desire inward joys, nor great illuminations of mind, nor freedom and gifts of utterance; but desires and accepts only that degree of light and joy, whether more or less, which God sees fit to send. It is true we are directed to covet "the best gifts,"* but it is equally true that those gifts are the best *which God selects and gives*. In every thing, in gifts and the exercise of gifts, for time and for eternity, the wise man chooses for himself what God chooses for him: which is the same as to say that he rests from choice, or that he is without choice. God's providence is his guide.

* 1 Cor. xii. 31.

5. Rest or pacification in God's providences implies and secures the fact of rest or peace in other things, which are involved in his providences. For instance, he who is at peace with providence has rest from feelings of envy. This rest is not only the result of his disposition but the result of his position. As he is entirely satisfied with the portion which God has given him, he cannot envy the greater possessions of others.

He has rest also from easily offended and revengeful feelings. If he has been injured by another, he knows that his heavenly Father, without originating the unholy impulse, has seen fit for wise reasons to direct its application against himself. He receives the blow with a quiet spirit, as one which is calculated to strengthen his own piety, while he has pity for him who inflicts it. Considered in relation to himself, he accepts all, approves all, rejoices in all. In the remarkable language of the Apostle Paul, which precisely describes his situation, he is "not easily provoked; thinketh no evil; rejoiceth not in iniquity but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things."—1 Cor. xiii.

L. M.

WHEN MAY WE BE SANCTIFIED WHOLLY?

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

It seems to be taken by all believers in experimental religion as a matter indisputable, that we must be sanctified wholly, or in other words, cleansed from all unrighteousness, before we can have admittance into the immediate presence of God and the holy ones that surround him. But the *time* in which this work of sanctification, or setting right, may be accomplished, is the point in question. We are told by some that it cannot be done until death dissolves the connection between the soul and body. They seem to think there is a sort of sinfulness in the body of which the soul necessarily partakes, as long as it is connected with it. But we would ask, is not the body the *servant* of the soul? The body of itself is but matter, and can therefore have no moral nature. We know that in its present state is more or less diseased and imperfect, and as a piece of machinery

is always liable to be getting an irregular motion, so that what is brought out through it, is very likely to bear marks of imperfection, through the operative — the soul, designed right, and only right. Our Lord, the great Proprietor, does not condemn the operatives for the imperfection of their machinery, provided they do all in their power to improve it and make the very best use of it, so far as they know, or can have the means of knowing. He knows how imperfect they found it when they were first put in possession of it, and though for a while in their disobedience they misused it, he freely forgave them all this, in the moment in which they promised from the heart to do it no more. Besides this, though the great wheels and bands of his general government cannot be changed or stopped for the momentary benefit of our small machinery, yet for our encouragement he has issued a declaration that we shall have a reconstruction of our injured frames, so that they shall equal if not exceed any thing of the kind that ever has come forth from his hands. Moreover, he calls these organizations, as they are, temples of the Holy Ghost, when the possessors of them devote them to only that use which he designed them for in their formation. Why then should one believe that being in the body makes sinning unavoidable? Those of us who believe that nothing, however imperfect it is, that we ourselves cannot remove, can be an obstacle in the way of the mighty working of God, lament that so many limit the Almighty by their unbelief as to the possibility of being made holy while in the body. Besides the risk they run of apostacy from Christ, (for one sin makes way for another,) they suffer a great loss by contracting the work which would be done for them while here upon earth, would they but give God their confidence in the matter! And as a result, this world suffers a great deprivation in want of more holy men and women.

If, then, entire sanctification can be experienced before the time immediately preceding death — if we may be preserved blameless in this life, at what period in religious experience may this great grace be obtained? There are those who tell us that conversion cannot be experienced without entire sanctification coming with it. Say they, God does not call for half a heart; and who can give half a heart? We are sure that God does not call for half a heart, neither can we give him any thing short of the whole heart, for he will receive nothing short of the whole. But the heart is not to be measured by cubic

inches, though we are under the necessity of using language, when speaking of it, which implies tangible measurement. Our chief reason (aside from the Scriptures wherein we find *Christians* exhorted to seek to be entirely sanctified) for believing that entire sanctification is not accomplished simultaneous with the forgiveness of sins, is drawn from the nature of the mind and its mode of operation. As truly as God has formed these minds, and given them their laws of action, so truly does he operate upon them, ordinarily at least, in accordance with the laws which he himself has established. We see the law of progress — of gradation in the world of mind as clearly as in the world of matter. "First the blade, then the ear, then the ripe corn in the ear." The soul in its first conviction, feels chiefly a sense of guilt on account of actual sin; and the strongest point in the mind, when it for the first time determines to obey God at the loss of all things else, is a determination *not to yield to inducements to sin in outward action*. It determines in favor of righteousness with the whole heart, so far as it is taught by the Spirit at the time. And how can it go any farther? "Spiritual things are spiritually discerned." We know that God might give us a discovery of ourselves sufficient to lead us to secure the accomplishment of the whole work at once, if he saw it to be for our greatest good. But our first reason for believing that God calls us to himself by progressive steps, is, that he acts upon our minds agreeably to their mode of operation, according to his own laws which he has applied to them. And yet, each of these steps is complete in itself — each is finished or completed in some one instant, however gradual may have been the approach to its completion. Without especial interposition, not many of us could bear at first to see much more than the condemnation for actual sin.

We need to see enough of our guilt not only to make us cry in earnest for forgiveness, but to make us appreciate the pardon when we get it. And so of depravity. We must see our disease to some degree of its depth in order to make us realize the greatness of the cure, that the Divine Physician may have the honor of the cure, and that we may have a motive of sufficient weight for using preventives, lest we contract the disease again. Our heavenly Teacher does not put too much upon us at a time. In my own case I have reason to think that despair would have had my soul for its victim, had I seen

my depravity at the time when my actual sins were brought before me, as I did afterward. I had not then learned by actual realization how to get forgiven, much less nearer should I have been to seeing how to believe for entire cleansing. Afterward, when I had a sense of the actual sin which I had committed after my conversion, and a sense of my depravity, too, I was better prepared for it. I could readily ask forgiveness and receive it; the second work only was then dark to me.

How do we get a view of sin but by having a discovery of its opposite — holiness? How then can an unconverted person, who has but just begun to see the spirituality of God's law, see the sinfulness of having an *inclination* even to disobey, sufficiently clear to make him appreciate the destruction of that unholy tendency, could it be done for him in that state? Those who have not gone through the process, know not what it is to will to obey God, and then find themselves inclined to wrong in that part of their nature back of the will, the propensities and affections which have in themselves an action independent of the action of the will.

Let it be noticed that we are speaking of persons who have retained fully their justification, and therefore do not sin willingly; they do not *yield*, in the proper sense, to their inducements to sin, but they feel the movement of the current that lies under the will. Their sinfulness is not *increased* by having this discovery of their moral disease, unless they pass by the remedy. Take for instance the inclination to think unholy thoughts — to think evil? Who can help sometimes thinking unholy thoughts if the mind is not wholly occupied with good? And what mind is so occupied, without intermission, unless it be a holy mind? A partially sanctified mind may restrain itself from action in the outward physical sense, better than in the mental sense. And yet it appears to me there is not moral power enough in a soul but partially sanctified, to do it wholly in either sense; the will yet finds itself enthralled to some degree by irregular emotions. But if the cure of this deep disease of our souls is rejected or neglected for a moment, after the discovery is made and the remedy presented, too, then actual and voluntary sin is committed. We have grounds for believing that in most cases there is delay in the matter, after the subject is brought clearly before the mind. But there may be those,—for my own part I doubt not but there are

some, who, as soon as they see their need of sanctification and their privilege of securing it, do enter into it at once by an unhesitating faith in the Lord Jesus Christ. Some within a day or week of their conversion. And we have no reason to doubt but there are cases where God in his work upon the heart, as in every thing else, makes exceptions to the common mode, when no space of time perceptible to us intervenes between conversion and sanctification in the complete sense. In all departments of his government, Jehovah shows himself the *Law-giver* by some such exceptions. And we know it is no matter of difficulty with him to supply the demands which departure from common laws may originate.

But our inquiry is not whether there are exceptions to the general rule. *What is the general rule?* We believe it to be that entire sanctification is subsequent to conversion, and that it would very soon follow it, did the justified soul retain and walk in the light of the first work without faltering. Before forgiveness of sins is obtained, the soul has to come to terms with its Maker, and promise to do not only what it then knows to be its duty, but what shall hereafter be made known to it. Hence, if this promise is kept, when it sees its duty and privilege to be made pure — saved from irregular and unholy action, the soul will attend without delay to its new instructions. If this were the course pursued, the time between conversion and entire sanctification would be but very short, for lessons from the Divine Teacher come full and frequent to attentive and obedient learners. Do not many lose their justification just here, in drawing back when they begin to see what they are called to? Certainly, if in the use of the term justification, we include favor for the present time as well as forgiveness for the past, sinning willingly cannot consist with it. And is not neglect of known duty wilful sin? Mr. Wesley says that he that does not go on to perfection, goes back to perdition. The life of many is spent in struggling between the two — not willing to go to perdition, and not altogether willing to be holy. Could such but know how easy is Christ's yoke when it is entirely on — how much more rapid is growth in grace after all opposition in the heart ceases, how soon would they abandon their indecision!

We would not disparage the work of conversion. It is a great thing, when in the way to destruction, to be turned about and set in the right direction; but it is a yet greater thing to have all the

powers made to lead on harmoniously in that direction without a jarring sound among them. The second work is greater than the first as the whole is greater than a part, however large that part may be. Those who live in a state of justification without wavering, live very near to God, and are but a step from the perfection of his love in their hearts. They have it whenever their faith is ready to receive it. God's work is done whenever ours is done, and not before ; but ours is not done until we do this one thing — give God the credit, or in other words, *believe* that he is doing for us, *while we are asking*, the very thing which he called us to come and have done. This is the last step in coming to God for any blessing, and we have not come *unto* him, though we may have come *toward* him, until we take this last step. O that those who are deferring this act of faith to the dying hour, or to some future time, would begin to inquire, why not now, my soul? *Why not now?* A STUDENT.

THOUGHTS ON THE NATURE OF ENTIRE CONSECRATION.

MUCH is said in conversation, and much expressed in prayer, with regard to entire consecration to God ; but it is to be feared that the *nature* of consecration is duly realized by but few. What is real consecration to God ? Real consecration to God does not consist in any expression of attachment to God or to his cause ; neither does it consist in any set of words, however well or strongly expressed, with our names solemnly affixed ; although this should be done to stand as a witness for God, and as an incentive to our own faithfulness. It does not consist in being devoted to any sect or party, or to our own personal holiness. Nor does it consist in public or private worship — nor in reading and meditating on the Scriptures — nor in the abandonment of all outward sins. But it does consist in giving up our entire being, soul, body and spirit, with all we have and are to God, *to be used in his service, and for no other use.*

The vessels and utensils of the temple were all consecrated and set apart, not to decorate the temple, but for its use, and for *no other* purpose ; and as they were consecrated to a holy use, they were

relatively holy, and it would have been manifestly impious to have applied them to any other use. The Christian who consecrates himself to God, is not only relatively holy, but inasmuch as he is "made a partaker of the Divine nature," he is really holy. We can then see if we are holy and consecrated to the *service* of God, what is the *nature* of entire consecration; it is in being set apart by our own voluntary act to be employed in the service of God, and in no other service.

No consecration can be acceptable to God that is not entire, and that which separates us forever from the service of the world—for, "whether we eat or drink," or any thing else, we are bound to do all to the glory of God. In view of the nature and extent of entire consecration to God, it is one of the most solemn and important acts which a creature can perform; yet it is absolutely necessary to a Christian's becoming holy. The service of the world is wholly incompatible with the service of God. "Ye cannot serve God and mammon." How important for all professing holiness to look well to their consecration vows, and not be guilty of imposing on themselves, and of mocking God. Dear reader, have you entirely consecrated yourself to the service of the Lord?

U. BROWN.

AUGUSTA, N. Y.

JOURNEYINGS TO MOUNT ZION.

EXPERIENCE OF CHRISTIANS.

August 24. — From the experience of Christians generally, and from the particular experience of our class this morning, we judge that the experience of God's children, in all ages, is very nearly the same. The experience of one corresponds with another, and the general purport of each and all is rather remarkably similar. We pass through the same trials and temptations; have somewhat the same difficulties and conflicts; have the same comfort and cares, the same joys and griefs, and share the same glorious heaven of rest at last, in the end of our pilgrimage.

"Before our Father's throne, we pour our ardent prayers,
Our hopes, our fears, our joys are one, our comfort and our cares;
We share our mutual woes, our mutual burthens bear,
And often for each other flow, the sympathising tear."

But it is very consoling to the weary and toil-worn pilgrim to look forward to that better land, that blessed country, where

"From sorrow, toil and pain, and sin we shall be free,
And perfect love and friendship reign, to all eternity."

SEASONS OF LIGHT AND DARKNESS — JOY AND SORROW.

August 31. — There are seasons when Christ deigns to feast with his saints, upon joys "well refined," and there are seasons, again, when we greatly "hunger and thirst after righteousness." We have passed through these seasons of light and shadow, joy and sorrow, clouds and sunshine. At present I feel my great need of the blessed Comforter, and the consolation of His grace. A passing cloud has seemed to intervene between God and my soul; but not between him and our faith. Our trust is unshaken in the living God. We have not lost, as we believe, any thing whereunto we have attained. When we look back upon the days of our childhood, when we first met the children of God in the class room, and then remember our present state of grace, O how are we astonished, how enraptured! O help me to magnify the grace of God! That was a season of small things — "weak and feeble was the day" — but that we should now have to speak to, and teach fathers and mothers in Israel in the class room, in "the deep things of God" — of his sanctifying grace to me — instead of looking up to *them* as pillars in the church, replete in all the will of God, leading the way and instructing the younger "as babes in Christ," is a matter to me of profound wonder and astonishment! I speak in great humility, and while I speak of these things, I speak not in any wise to condemn our brethren, or commend myself, but that speaking of God's goodness, I may magnify his name and place some incentive before believers, that they may "perfect holiness in the fear of God." The Lord make me even more exemplary, holy and useful. Though first of all the class to acknowledge the higher joys of a life of perfect faith and love, may I not be the only one to feel, and know, and acknowledge Him who cleanseth from all unrighteousness.

CHRIST OUR FOUNTAIN.

September 3. — I see no good reason now why Christians may not enjoy much as well as little — why they may not enjoy *all* that God

wills they should, as that they should enjoy *any* — that they should drink from the fountain, as much as from the streams which proceed from that fountain. Christ is, to all his believing children, the fountain of all blessedness, and joy, and peace. And if we abide in him and he in us, we may ask any thing in his name, “and he will do it.” Let us ask largely, therefore, “that our joy may be full.” O that he may be in us “a well of water springing up into everlasting life.”

“In Christ all truth and grace reside,
His goodness is a flowing tide.”

TRUST IN GOD.

September 7. — I can truly say this morning “though the earth should be removed, though the mountains should be cast into the depths of the sea and the waves roar with the swelling thereof;” yea, more — though this world should be dissolved and the heavens pass away, so that there shall be found no place for them, yet can I trust a faithful Lord and praise still the Rock and God of my salvation. I feel assured that God is mine and I am his, and can most confidently trust him for all that is to come. God is faithful and “not slack concerning his promises as some men count slackness.” Our feet shall be immovable as the Rock of Ages so long as we implicitly rely upon God, and trust in his redeeming grace. They that trust in the Lord shall be made as Mount Zion, that cannot be removed. Blessed are those whose faith hath saved them this far; more blessed still those who are faithful to the end. If we are faithful to ourselves, thy promises, O Lord, are faithful to us, and will abide for ever.

“Faithful, O Lord, thy promises are
A rock that cannot move.”

“Trust, therefore, in the Lord with all thine heart” — “trust and not be afraid.” “Blessed are all they that trust in Him.”

URBANA, Ohio, 1850.

I. N. K.

UNTIL we can make a clear distinction between head knowledge and heart experience, we may easily mistake our own works for the work of religion; which, though wrought *in* us, is not *of* us.

DILWYN.

TO THE EDITOR OF THE GUIDE:—In looking over some numbers of the Guide, published some time since, my attention was attracted by the poem, entitled "PRESENT EXPERIENCE." The perusal of it revived the impressions, which I recollect to have had, on reading it when it was first printed. It seems to me, that there is great poetical power as well as great truth in this poem. I think you would please and benefit many of your readers by placing it before them again. Perhaps it will remind the gifted authoress, that a pen, which can be so well employed in the cause of holiness, ought not to be idle.

K.

PRESENT EXPERIENCE.

LORD! I am still!
I have no prayer to offer unto thee,
Save that my heart doth say unceasingly,
"Do thou thy will!"

Thou know'st I could
Not ask exemption from the ills of life,
For I have found that "all," with sweetest strife,
"Work for my good!"

I had been led
To mourn o'er what thy Providence disclosed;
The adverse fate, that daily toil imposed
For daily bread—

The keener smart
Of separation from a lawful good,
(A cherished gift,) which seemed as though it could
But break this heart:—

I can recall
When I was restless—wearied of the state
Of those who seem only to "stand and wait,"
Yet hear no call!

But now I find
I can retain no more this view of things,
For each development of time still brings
GOD to my mind.

To human sight,
The fires still blaze beneath me and around :
But I have proved they have no power to wound
The heart that's right.

Either God's will
The innate fury of the fire destroys,
Making the flame innocuous, by that voice
That governs still —

Or he imparts
The famed asbestos' charm to foil its power,
And makes my weakness, in the trying hour,
Proof 'gainst its darts, —

Or else to share
The suffering which my much-loved Master knew,
He nerves with martyr-faith, one of his "few,"
All pain to bear.

Heart, then be still !
'T is God who works in each or either case :
He only asks of thee this prayer to raise,
"Do thou thy will !"

E. M. B.

ENERGY.

ENERGY is omnipotent. The clouds that surround the houseless boy of to-day are dispersed, and he is invited to a palace. It is the work of energy. The child who is a beggar this moment, in a few years to come, may stand forth the admiration of angels ! Who has not seen the life-giving power of energy ? It makes the wilderness to bloom as the rose, whitens the ocean, navigates our rivers, levels mountains, paves with iron a highway from State to State, and sends thought, with the speed of lightning, from one extremity of the land to the other. Without energy, what is man !

CORRECTION. — The leading article in our January number, should be entitled CONVERSATION, not CONSECRATION.

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 8.

COMMENDATION.

MEN are pleased when we commend them; they listen with satisfaction when their character, conduct, or abilities, are favorably spoken of. Are we equally sure of pleasing the Lord in this matter? The soul that is truly given to God, will wish to urge its inquiries in every direction, and ascertain whether it is really pleasing him *in all things*.

The love of approbation is one of the innocent propensities of our nature, but like all the rest, has become inordinate in its demands. It is the work of grace, not to banish, but to restore this propensity to its proper position. It certainly has its use, or it would never have been given us. Indeed, we cannot easily estimate its immense power in restraining men from open sin; and when, by the purification of the heart, it is no longer needed as a restraint, we could not wish to see it quite annihilated. But in such cases it is so transformed that one would hardly know it. Instead of being a purely selfish impulse, ending in your own gratification, it has become a generous feeling. Mrs. Hemans once said, that fame, to a woman, was only a *reflected pleasure*. Meaning, that it is a thing which she does not naturally aspire after, and enjoys chiefly on account of the gratification it may afford to those she loves. So the heart that is truly purified, receives commendation with a pleasure in being enabled to afford satisfaction and encouragement to others — at the same time referring all to God.

Some perhaps will say, that we should never commend one another.

Dr. Payson writes thus to his mother: "You must not certainly, my dear mother, say one word which even looks like an intimation that you think me advancing in grace. I cannot bear it."* It seems he had not, at that time, fully learned to give all the glory to God. If the Christian cannot bear praise, it is because he forgets that *grace is grace*. "For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it?"

But go back with me a few centuries, and I will show you a man who was not afraid to praise his friends — nor were they at all injured by his praise. Yea, more, he could commend himself, yet feel no movement of pride. The apostle Paul could tell the Christians at Corinth, that they abounded in every thing; in faith, utterance, knowledge, love, and that they came behind in no gift. To the good people of Thessalonica he could say, "Your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth." Moreover, not content with telling them of their excellence, he said he had been boasting of it all round in the other churches. 2 Thess. i. 4. Not only so, he spoke with the utmost freedom of his own gifts and graces, and set himself up as an example, which he begged them to follow.

How was it, that the apostle could praise his friends without flattery, and they could receive it without harm? They must surely have been very different from Christians of the present day. What should we think, if our religious teachers should say, "so walk as ye have us for ensamples." "We would that ye were not only almost, but altogether such as we are." "Those things which ye have both learned, and received, and heard, and seen in us, do." But Paul and his associates could speak thus; how was it?

I would that we were not only almost, but altogether such as he was, and then we should know! Paul and his converts believed and realized, that every good thought and feeling was the work of the Spirit — that he wrought in them both to will and to do. Habitually bearing this great truth in mind, it was easy to give and receive praise; for they always meant to exalt the giver, and not the recipient. Indeed, Paul does not directly commend them, but thanks God for the

* See "Memoir of Payson," page 215.

grace given them. Herein is a model furnished us, by which we may know both how to commend, and how to be commended. Let us learn with the apostle to *thank God*, instead of *praising men*.

But until Christians have made considerable advance in the divine life, it is hardly safe for them to speak much even of God's gifts, lest it should awaken pride instead of gratitude. Indeed, to speak of themselves at all, is very apt to nourish that inordinate self-love, which it is their great business to crucify.

But those who commit themselves entirely to the care of the great Physician, and are intent upon being made whole of whatsoever disease they have, can speak of the state of their spiritual health as freely as they would of their bodily health. They can mention their favorable and unfavorable symptoms, and congratulating each other on being in the hands of such a skilful Physician, delight in recounting the wonderful cures he has wrought.

How did it affect the Corinthian and Thessalonian Christians, to have Paul speak of their gifts and graces? No doubt it gave them great pleasure — but it was an innocent pleasure. Their hearts responded to his, "Thank God!" Oh how truly, how deeply they felt, that it was all of the Lord! How they must have adored the sovereign mercy, which had "Brought them up out of a horrible pit, out of the miry clay, and set their feet upon a rock!" They felt, as they do now in heaven, like casting their crowns at his feet, and saying, "Unto him who hath loved us, and washed us from our sins in his own blood, to him be glory and dominion for ever and ever!" They ventured to believe, that He who had begun a good work in them, would perform it. They were encouraged; "Can Paul see that we make progress? then let us press on!"

I suppose the good Thessalonians were accustomed to seek continually the guidance of the Holy Spirit, and, therefore, expected to go right; and were not surprised when their course was approved. I suppose they asked to be filled with the Spirit, and were not surprised that the fruits of the Spirit appeared. They knew that God had promised to write his law in their hearts; they pleaded this promise and it was fulfilled to them. No wonder their faith grew exceedingly. Thus habitually relying on the Holy Spirit for every right feeling, and thus receiving of his fulness, and grace for grace, they could hear the apostle say, "I thank God that your faith groweth

exceedingly," and not think of taking the credit to themselves, any more, than if he had said, "The vines in your gardens grow exceedingly." In both cases they planted and watered — in both it was God who gave the increase.

O the beautiful simplicity of holiness! God is every thing; self is nothing. "Where is boasting, then? It is excluded." God is recognized as "the author and finisher of our faith" and its fruits; "For of him, and through him, and to him, are all things; to whom be glory for ever!" S. J.

THOUGHTS ON THE REST OF THE HOLY SOUL.

No. VI.

THE SOUL IN PEACE IS THE KINGDOM OF GOD.

THE term KINGDOM is relative in its meaning. It implies the idea of a governor, as well as of that which is governed. Accordingly it is not only the place where the king dwells, but the place of the king's authority. It is not only the king's home, which is the original meaning of the term, but the place which the king rules over.

2. In a certain sense God rules every where. There is no place where he does not dwell. Nor is there any place, which excludes his authority. He rules in hell as well as in heaven. He rules also over all earthly things; over things material as well as immaterial. He rules over men.

3. But ordinarily, when we speak of God's kingdom on earth, we mean his *spiritual* kingdom, the kingdom of mind and not of matter, the kingdom of hearts and not of outward forms and localities. In the higher sense, then, God's kingdom is the *human soul*. The divine throne is erected in man's spirit. The soul of man, a fit subject for the divine administrator, always is, when renovated, and always ought to be, *God's kingdom*. Hence the remarkable expressions of the Saviour: "THE KINGDOM OF GOD IS WITHIN YOU."

4. But in speaking of the human soul as a fit subject for the divine administration, and in saying that it *ought* to be God's kingdom, we imply, that under certain circumstances by doing or being what it ought not to do or ought not to be, it is not God's kingdom. And

thus we come to our proposition. It is the soul IN PEACE, (that peace which the Saviour speaks of when he says, "Peace I leave with you, *my* peace I give unto you,") the soul *in peace* and not under any other circumstances, which constitutes, in the truest and highest sense, the *kingdom of God*.

"For thus saith the Lord God, the Holy one of Israel, In returning and rest shall ye be saved. In quietness and confidence, [that is to say, in the *quietness and peace of faith*,] shall be your strength." Isa. xxx: 15.

5. A soul in peace is the true kingdom of God among other things, because *it recognizes but one authority*. Its eye is "single;" looking in one direction, and having knowledge of but one master. It feels the deep import of the Saviour's words, "Ye cannot serve God and Mammon." And while it recognizes but one authority in distinction from a two-fold or divided authority over it, it cheerfully submits to that authority and harmonizes with it.

On the other hand, a soul not at peace is one, which is rebellious against its rightful master; or which wickedly proposes to serve two rival masters at the same time.

6. Again, a soul in peace is the kingdom of God, because *God rules in it and over it*. It is true, his government is sustained, not so much by positive and outward enactments, as by the perfect adjustment of affectional and moral relations. But still it is a true government, although carried on less by force than by the truth mutually communicated and received, and by love harmonizing with love. In the truly peaceful soul, the life of God, including that which is perceptive as well as that which is affectional, seems to be reflected in the life of the creature. God is not more a living speaker to the soul than the soul, in a state of peace, is a living auditor. Moment by moment he communicates his will inwardly by a spiritual operation; and the intimations of his will are obeyed by the soul which receives them, in the very moment of their communication. And this divine obedience is the obedience of harmony rather than of compulsion; the obedience of a subordinate nature yielding to and mingling with a higher and originative nature, through the influence of that beautiful attraction which always exists between kindred natures. But it is still that true and perfect obedience which God approves.

7. In the third place, the soul in the state of true peace or rest is the kingdom of God, because it constantly renders him the highest homage. And it does so, because its state of peace or rest is the result and may be said to be the completion of every other state. It is not necessary for a soul in such a state, to make costly sacrifices, to go to distant places, or to bow in temples, as if the true homage of the heart could be rendered only or chiefly by outward acts. Wherever it is, it is itself the highest worship and homage of God. The Infinite Mind delights in it, as a soul continually offering to himself the highest reverence and praise. The state of holy peace is more than that of penitence, because, although penitence implies a sorrow for sin, it does not necessarily imply a conquest over sin. It is more than good desire, because such desires are not acceptable in the sight of God without faith attending them. It is more than faith, because it is the end of which faith is the means or instrument. It is more than gratitude, because it includes gratitude as a whole includes a part. It is the result, the expression, the completion of the whole.

He, therefore, who is in true peace of spirit, is a continual worshipper. He is himself his temple; and his heart is his altar. The fire is always burning, — the incense always ascends.

8. It remains to be added, that God, in being restored to the human soul and made at peace with it, not only sets up his kingdom in man, but in other things with which man is essentially connected. When the kingdom of God is restored in the human heart, it is restored every where. It should not be forgotten, that the world in all its varieties, is but one system; a connection obviously running through all its parts; each part being sustained by and harmonizing with the others. The mineral kingdom has a definite relation to the vegetable; the vegetable to the animal; the animal to the sentient; and the sentient to the moral. They expand and develop themselves in progression, and with an infinity of ties and relations. They are parts of one great and harmonious system of arrangements, conceived by one perfect wisdom and sustained by one perfect love. The completion of all is in man. He stands at the head; and if all are made for man, it is equally true, that man is made for all.

Time and God's grace will make this great truth better understood

than it is at present. There is no isolation in the universe, except what is made by sin. There is a true and noble sense, in which Adam and all created things around him were one. There is a sense in which Adam and all his posterity were one. There is a sense in which Christ, the second Adam, and all his redeemed children are one.

All nature, feeling the invigorating and restorative power of the head, with which it had suffered in its fall, will wipe away its tears and put on its smiles whenever man arises from the dust. Beauty will return with life. The cessation of mental death will be crowned with the return of physical health and strength, which will be experienced in outward nature as well as in man's person. The curse of "thorns and thistles" will be revoked, because man, on whose account it was inflicted, will be restored to favor. "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree. The trees shall clap their hands; and the hills and the mountains shall break forth into singing."* Fear shall be taken away from the beasts of the field. The bond of union, beginning with man in his restoration to God, will extend every where. The infusion of love flowing from God to man will be felt in every part of creation. The birds will sing with a happier note. "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them."†

" See truth, love and mercy in triumph descending,
And nature all glowing in Eden's first bloom;
On the cold cheek of death smiles and roses are blending,
And beauty immortal awakes from the tomb."

O for that fresh and childlike faith, that trust in God which is unquestioning and instructive! That certain hope, that consciousness of acceptance, which study cannot regain, nor any diligence in outward effort, when once the soul has ceased in childlike simplicity and fulness to rest on its Redeemer! — *Independent.*

* Isa. 55: 12, 13. † Isa. xi. 6.

FULNESS OF CHRIST.

A Fountain Opened. — ZACHARIAH ix. 1.

CHRIST being compared to a fountain conveys the idea of *abundance, fulness*. A fountain is not limited in its supplies, but is always full, always abundant. It is hence an expressive emblem of the *fulness that is in Christ*. "In him ALL FULNESS dwells."

1. The fulness of the Divinity. "For in him dwelleth all the fulness of the Godhead bodily."

2. The fulness of the Spirit without measure. "For God giveth not the Spirit by measure unto him."

3. The fulness of grace. "Ye know the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes became poor, that we through his poverty might become rich."

4. The fulness of love. "That ye might be able to comprehend, with all saints, what is the breadth, and height, and to know the love of Christ, which passeth knowledge."

5. The fulness of creative power. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible — all things are created by him and for him."

6. The fulness of executive power. "The government," i. e., of the universe, "shall be on his shoulder." "By him all things consist."

7. The fulness of judicial power. "The Son of man shall come in the clouds of heaven, with great power and glory; and the dead, small and great, shall stand before him to be judged."

8. The fulness of atoning power. "Jesus died for all." "He bare our sins in his body on the tree." "He gave himself for us." "He died, the just for the unjust, that he might bring us to God."

9. The fulness of joy to all who believe. "In thy presence there is fulness of joy." "In whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory." "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it: and the Lamb is the light thereof."

In all these respects, and in many others, there is infinite fulness

in Christ, an overflowing abundance. Whether it be the fulness of his grace, or the fulness of his love, or the fulness of the atoning efficacy of his blood, each and all of them are ample enough to include the whole human race. Could it be that the myriad nations and tribes of men who have lived and died within the past six thousand years might rise from the dead, and with the eight hundred millions now living, and with the uncounted millions that are to exist to the end of time, — could all these, a multitude which no man can number, gather and stand around him, as an army of weary and perishing pilgrims in the wilderness around a health-giving and refreshing fountain of waters, it would be found that the fulness of grace treasured up in him, and flowing from him as from a fountain, would be more than sufficient for all; that the fulness of his love likewise flowing from him, would more than surround and bless all; and that the fulness of his atoning blood, flowing from his bruised body, would be more than sufficient for the salvation of all. Not one of the million millions of human beings that have breathed, or will breathe, need perish through lack of fulness in him. We speak of the fulness of the ocean, — the fulness of the sun, that floods creation with its beams; but the fulness of Jesus is the fulness of immensity, it knows no bounds or limits.

There being infinite fulness in him, he is able of course to *impart* as great a fulness of peace and joy and happiness, as any creature is capable of receiving. “And of his fulness have we all received, and grace for grace.” He not only forgives, but he “freely” forgives. He not only gives but “gives liberally,” to all who ask wisdom from him. He invites to the waters of life, to eternal blessedness and love, not one family, tribe or nation, but *all* the nations, *every individual* of mankind. He not only gives life, spiritual and eternal, but gives it “more abundantly.” And so of every grace and blessing. From his infinite fulness he communicates to those whom he hath bought with his own blood, the fulness of faith, love, and hope, and joy, so that their spiritual cup runneth over, and their spiritual thirst is more than allayed.

Weary pilgrim, hungering and thirsting for that which this world cannot give you; dying sinner, before whom yawns eternal destruction, come ye to the waters! incline your ear and come unto Jesus; hear and your soul shall live. — *New York Presbyterian*.

PERSONAL EXPERIENCE.

REV. D. S. KING:—The great revival in Cincinnati is remarkable for its influence on the Church. In our protracted meetings seekers of justification and entire sanctification have knelt together at the altar, and almost daily some of each have obtained. The first protracted meeting was at Wesley Chapel. Rev. R. S. Foster, its pastor, has been appreciated as a gifted and successful minister, but much perplexed, as his communication shows, on the subject of Christian Perfection. His brethren now glorify God in him. A few days ago he called and read a letter written to a venerated friend, who had inquired respecting his recent experience. This letter, with slight verbal changes as copied by him into his diary, he consents, with some hesitation, that I should forward to the Guide. In a note sent to me he says, "I consent to its publication only with the hope that it may do some good, and particularly to myself, by fully committing me, and thus sustaining me against temptation in the future. I cannot, for a moment, think of my great deliverance without the most profound gratitude to God, and to those who have in any way contributed to it—and likewise a strong desire to promote the work in every way to the utmost of my power."

M. H.

NARRATIVE.

IN the doctrine of holiness, as taught by our church, I had long been a professed believer. (I am not certain that I was a *clear* believer.) My faith was sufficiently strong to give me, at times, great uneasiness of mind, and cause me to make some effort for its attainment. These efforts often were greatly blessed to me, but I always failed to obtain. This continued a number of years. Eventually, when the work of holiness began to be more talked of and more extensively professed, from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who professed it, and from heresies in the instructions of some who taught it, and particularly because I was myself somewhat spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself, increased and became more and more settled and deadly. Finally I could have no patience to hear the subject introduced. My whole mind recoiled at it, I felt contempt for those who professed it, and even carefully refrained from naming it in my prayers.

I could not entertain the thought of ever professing, and I scarcely

desired to enjoy it. Yet, during all this time, I was at intervals tremendously roused up, and convicted, but straightway relapsed again. During all this dark period I was not without religious comfort — often enjoying most sacred and heavenly communion with God — never wavering in my purpose, or for a moment renouncing my faith. But my mind was perplexed and confused and filled with prejudice, not against holiness itself, but against its profession, and particularly by myself. I once said to a dear friend who was conversing with me on the subject, and urging me to seek it, (she was one who I believed enjoyed it,) “if my enjoyment of it requires a *profession*, I do not desire it. I do not feel that I could receive it on such terms, or with such involvements.” So dark had I become — so dreadfully prejudiced.

During this period, as a consequence of this state of mind, and other causes, I became very much discontented with my position in the church — the ministry became a burden to me — not so much preaching, this I enjoyed — but the pastoral cares and burdens. I became complaining and anxious to retire — resolved at the first opportunity to avail myself and become a private local preacher. This was a season of great trial to me, and of many powerful temptations. I became at last completely wretched — more a slave than a child. It was manifest to me that in this way I could not live. Something must be done. In the time of my extremity deliverance came. At a lovefeast, at New street, (a colored church, and I had always doubted much the religion of these people) under the exercises of these simple, ignorant *Christians*, I was wonderfully blessed. My whole soul was stirred within me — my heart melted like wax — tears flowed profusely — I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time which I am about more particularly to describe. My devotions became more spiritual, my duties more delightful, and my graces all acquired new life. In a word, I was greatly, *divinely* revived.

During this interval I was severely attacked with disease. I was brought low — for about one month prostrated on my bed — part of the time thought to be in a very precarious state, and for several days strictly kept from seeing any one. This affliction was blessed to me. My mind was gradually brought into a better, higher state. One night, about the time I began decidedly to convalesce, my mind

became absorbed in meditations of the goodness of God *to me*, and my great ingratitude *to Him*. I may say, "he made all his goodness to pass before me," and all my sinful *unworthiness* to pass before me. This exercise continued for several hours — more and more my soul became absorbed until at last my heart seemed to break and melt within me. I wept — I sobbed — I convulsed and cried out. O, what a blessing was it which I then received! I could no longer refrain. I awoke my dear Sarah unconsciously sleeping by my side, and told her what a great blessing I had received, and we wept and praised the Lord together. This was one of the most holy and heavenly influences I had ever felt on my heart. And now I began again to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for the victory.

As soon as I had sufficiently recovered to engage in public worship, which was about December 20, I commenced preparation for a protracted meeting in my charge. Meetings were increased — means multiplied. Sabbath before New Year's we commenced daily meetings. The Lord was propitious. The work progressed in the church. Many were revived, a number converted. My own heart shared largely of the divine manifestations. This continued until Thursday the 10th, when, at the evening service, the whole membership present were invited to join the penitents at the altar in prayer for a deeper personal baptism, and for their unconverted friends. In this exercise my soul became peculiarly drawn out. Solicitude for my friends became intense, causing me to agonize with God on their account. I soon became unconscious of all that surrounded me, absorbed with my own suit. I had not been long thus engaged when my attention was, as it were, forcibly drawn to my own case. A reproving finger seemed to point to my own unfaithfulness, and imperfection of religious character as the cause why some of my friends remained unawakened, unconverted. Here my mind fixed; the impression becoming more and more distressing until a sense of my unworthiness — nay real sinfulness, became intensely painful — almost insupportable. Now I seemed again as with the pressure of an invisible hand forcibly conducted into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What defilement covered my whole

soul as a mantle ! What a disparity between me, and what a minister of Jesus ought to be ! Never did I see inbred corruption in such a light before. I saw — I felt that this was not the highest state of spirituality. Holiness to the Lord was presented to my mind. I saw, I felt that it was attainable ; that it was possible to all, possible to me. Oh, how I desired it ! Now it seemed worse “ than death my God to love, and not my God alone.” But now came a struggle. The blessing seemed nigh me, within my reach, but how could I venture to receive it ? I, so unworthy. I, so likely to retain it but for a day. It seemed precisely what my case required. With new clearness its necessity and nature were manifested. It was plain, manifest, irresistible, that it was the will of God even my sanctification. I felt the truth of his promises. Faith, now how easy, how plain. I could believe, I did believe that my Heavenly Father was ready to bestow upon me the great blessing. But now the controversy was in my will. Could I, would I receive it ? Would I acknowledge it to myself ; would I confess it to others ? That blessing, after which I had often panted, and then again had almost contemned. Would I, now that my Saviour seemed ready to bestow it, and incur the responsibilities ? I wrestled and agonized on this point. The corruptions of my heart rose up still more distinctly to my view. The question then seemed to be, will you consent that Christ should take them all away ; and make you holy — give you a clear heart ? That was the naked point. It was plain ; a point of choice, of decision. It brought a struggle ; but thank God, I was enabled to say *yes*. When I came to this point I was calm. My agony had now subsided. It was a deliberate choice ; a choice that Christ should purify my heart, and a firm belief that this was all that was necessary, that if I would consent, he would do it.

Well, what then ? I will endeavor truly to describe the spiritual state and exercise which ensued. I give it no name, I cannot. It may be holiness. I find nothing remaining contrary to holiness. On making choice as above described, the first thing that I discovered was that I could no longer pray as before. The spirit of earnest entreaty and desire was entirely removed. I had no joy, no special manifestations ; not so much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of every thing, even a sense of want. At this state I felt no alarm, I was satisfied,

I wanted nothing. A deep, immovable calm took possession of my heart. I have been happy a thousand times, but my present exercise was new and strange. It was rest, rest in God. Inward content. This state continued during the next day, with, I believe, not a fear, not the slightest disturbance. In the evening, with many others, I continued my effort at the public altar, but I could not pray. It was impressed upon my mind as distinctly as though I had heard a voice, that my prayer had prevailed — that I had been answered in the thing which I desired, though not in the manner I expected — that I ought therefore rather to praise than to pray; rather to confess than entreat. The witness had not indeed been given in the measure or mode anticipated, but a witness was given. Here again was a struggle between doubt and confidence, fear and assurance. “Is the work done?” my anxious heart inquired. Conflicting answers were returned. Fear said, doubtful — faith replied, “fear not, *only believe*.” Here again the Spirit seemed to lead me into the inmost sanctuary of my soul — into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead — taken away — that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I had ever been of my conversion. A change had been wrought in my heart, a radical, conscious change. I was not only peculiarly exercised, but I was *changed*. I was a new creature; my heart had entered into new and higher existence. This was as evident as transition from darkness to light. Still I had no overflowing joy, no extatic rapture, no wonderful manifestations. I have had none yet. Four weeks have now elapsed; my mind remains in the same state, with scarcely a shadow of variation. This is one remarkable fact in my new life — it is even and sustained. I have been tempted, vilely tempted, but the adversary has found no response; I have had an easy and direct victory over all assaults. It was not with me as it was aforetime; faith brings me instant victory almost without a conscious effort. I scarcely hope that this will continue, but am in daily expectation of sore conflict. My peace continues — a deep, undisturbed, inward calm — a quiet content of the whole soul. I am now enabled to consecrate myself, *may I say fully?* to Christ, to be his. I am his. Glory to his name, I am his alone, his entirely, his for

ever! Glory to God for his "unspeakable gift." O may I continue in this blessed liberty, this divine freedom from sin.

I believe I can live in this state. I did not once believe this. It is questionable if I ever sincerely desired it. It seemed like being over much religious. Upon this point my mind is changed. I now fully believe it is practicable to lead a holy life — to enjoy entire freedom from all sin, and complete consecration to God. O how I desire it — and in my heart, by the grace of God I purpose it. May the Lord *Almighty*, in whom is all my strength, keep me himself unto final salvation.

To the praise of God I make this record. Painfully sensible am I of utter unworthiness. I have to contend with shame and confusion, and self-abasement every moment. The recollection of the past torments me. Myself I abhor as having loved corruption — but to Jesus be glory for ever. "Jehovah has triumphed, his servant is free." "In this place I stand and rejoice in hope of the glory of God."

What a wonderful deliverance the Lord hath wrought! Ought not I to praise him? Ought not I to publish this great salvation? What a rest he hath found for my soul! A rest of naked, simple faith. To him be glory for ever. Amen.

THE SLEEPER ON GALILEE.

MARK IV. 37, 38, 39.

THE storms were abroad, and the winds on the sea
Had rocked the rough cradle of dark Galilee,
Till the waters were fearful; and hoarse was the roar,
As the billows leaped outward and broke on the shore.

A frail bark was ploughing each hollow and steep,
Now mounting to ether, now lost in the deep;
Still vanquished, but turning anew to the strife,
Like the vessel of hope on the ocean of life.

And the cheek of the seaman at midnight grew pale;
And the prayer of the scorner was lost in the gale;
And the moans struggled up on the shuddering air
As some stout heart grew faint and gave up to despair.

Yet One in that tumult was sleeping the while,
And his cheek of peacefulness glowed to a smile;
While the anguish that shadowed his forehead by day
In a dream of strange rapture had melted away.

He slept "on a pillow," and slumber was sweet;
For faint were the eyelids and weary the feet
That had wept in the desert, and traversed the grove,
For the love of his mercy, the lost of his love.

A wail on his ear, and a hand on his arm —
"Ah, carest thou not that we die in the storm?"
And scarce from that lip had the murmuring passed
Ere the brow of the sleeper was bared to the blast.

He breathed on the billows, they knelt in his breath,
And still was the heart of the ocean in death;
And the pitiless tempest came mute at his nod,
And furled its dark wings in the presence of God!

The stars were in waiting, and full was the glow
As they thronged o'er the motionless mirror below,
And fearful ones whisper'd, "What being have we,
That reins the fierce tempest, and fetters the sea?"

But He turn'd with a sigh to his pillow apart,
And the dream that was broken crept back to his heart:
And the word that had stilled, and the storm that had riven,
Alike were forgot in that vision of heaven!

HANNAH J. MEEK.

— *Christian Advocate and Journal.*

"If the preaching you hear does not meet the wants of your soul, if the preacher falls behind your views and experience, and seems to carry you back, instead of helping you onward, remember there are others in the audience who need that kind of instruction, who are not prepared for the kind that would help you, and endeavor to sympathize with the preacher and the hearers. Take the same attitude which you do when the impenitent are addressed."

PERSONAL EXPERIENCE.

BLACKSTONE, MASS., *March*, 1850.

DEAR BRO. KING:—The following is an extract from a letter received from Miss S. M. White. If you think it calculated to promote the cause of holiness, you are at liberty to give it a place in your valuable Guide.

Yours, in Christ,

J. L. H.

“DEAR BROTHER:—A fervent desire for the glory of God prompts me to comply with your reasonable request, and declare what God hath done for my soul. At a very early period in life my mind became the subject of religious impressions, and I became conscious that without a change of heart I must be for ever miserable. But as my religious privileges were few, and I received no religious instruction from any source, I soon began to consider religion as a subject clothed in gloom, and I resolved to spend my youthful days in the pursuit of happiness; vainly supposing that I should find it in the things of the world. I, therefore, closed the door of my heart against the tender Spirit, promising that when I was more advanced in life I would seek the pearl of great price. When I was about ten years of age a change took place in our family which removed me from the friends of my early childhood, and I began to associate with those who were several years older than myself; consequently while very young I was led to the party of pleasure, and as dancing was considered a graceful accomplishment, I was permitted to engage in that, and soon became an ardent lover in the amusement; and sought no higher pleasure than could be found in the voice of the gay and thoughtless.

When about fourteen years of age I attended a protracted meeting which was being held by the Congregationalists. I went to the place careless and unconcerned, but had not been long in the house before the Spirit of God found its way to my heart, and again knocked for admittance. I saw myself a guilty sinner; and felt that unless saved by grace, I was lost and undone. After preaching, all who had no objections to being conversed with and prayed for were requested to come forward. Several presented themselves as subjects for prayer, and as there was yet room the preacher came near to the place where I was sitting and asked the young lady who sat

beside me if she had any objections to going forward. She replied that she had not; and carelessly walked to the mourners' seat. I followed her, deeply concerned for the salvation of my soul. As I was spoken to upon the subject of religion, tears began to flow freely; and I felt that I wanted a Saviour, but feared I should not find him. My weeping attracted the attention of those who were laboring for the salvation of souls, and by them I was pointed to the Lamb of God.

But I was ignorant of the way of salvation; how to embrace Christ by faith I knew not. I could do nothing but weep continually before God. I returned home with a heart pierced through and through with conviction. On the day following I went again to the place of worship, and soon after I entered the house I was asked if I had been and poured out my soul to God in prayer. I replied that I was too wicked to pray. I could say no more, but tears revealed what language failed to express. Prayer was offered in my behalf. I earnestly supplicated the throne of grace, resolving that if I perished I would perish at the feet of Jesus, and while pleading, his love was shed abroad in my heart, and I was justified in his right. The change was great. I left at once my gay companions, and sought the society of the fathers and mothers in Israel.

I praise God that at that time there were a few who were willing to watch over the lambs, and impart instruction. During the two first years of my religious experience I made but little advancement in the divine life, and learned that to advance, we must perform every duty and move forward in all the ordinances of God's house. Two years after I at first felt that I loved the Lord, I made a public profession of my faith in Christ by being baptized in the name of the Holy Trinity. Soon after this, I began to feel that there were greater blessings in store for me, and there was in my heart an earnest hungering for holiness. I heard the sanctified speak of their joys, and earnestly desired to be cleansed from all sin. I was ignorant upon the subject of sanctification, and therefore I improved every opportunity of conversing with those who appeared deeply devoted to God, expecting that I should obtain light, but I found that the great mass of professed Christians were as ignorant as myself, and as destitute of that inestimable blessing. I thought I saw the blessing, it appeared to me blessed, precious, and desirable above every thing else;

I felt that I could do no good unless I was holy in heart. I earnestly prayed again and again, and was yet unblest. The desired blessing was near, but how could I obtain it. O, how much do converts need to be instructed, and enlightened upon the great subject of gospel holiness.

For a long time I remained unblest when nothing but a present faith was wanting. But I praise God, that at length, while supplicating the throne of grace, I was enabled to grasp it by faith. I believed with all my heart, and the glory that filled my heart at that moment can never be understood except by those who have experienced it. I said salvation has come to my soul. I soared aloft as if upon the wings of an eagle, and commenced from that hour reckoning myself dead indeed unto the world. It was an instantaneous flow of light, and of glory that surrounded me. I rejoiced and praised God aloud. I felt that the change which had been wrought was as great as when I was at first justified before God, and I desired only to know and do his will.

No theme so deeply interested me as the subject of holiness. Every thing lovely and beautiful was concentrated in that. O, that I had then understood my duty of living from moment to moment as I have since learned it, then I might have been far in advance of the place I now occupy. But in an unguarded moment the enemy came, duty was neglected, and my joy was gone. The peaceful dove had taken its flight, and I was left to mourn on the account of my unfaithfulness. But during the few months that I had enjoyed perfect love, I had learned so much of its blessedness, and enjoyed so much of its power, that I could not be satisfied without a fulness. For eight years I lived without the blessing, sometimes enjoying a good degree of the presence of God, and then again I was far from God; and deeply do I regret that my life as a Christian has not been more uniform. During those eight years most of my time was spent in the society of those who were in the morning of life, and I am fully satisfied had I exhibited the principle of holiness in my daily walk and conversation, I might have been instrumental in the hands of God of leading many to righteousness. Often did I resolve again to seek until I again found the blessing. To converse with those who believed it was attainable gave me much pleasure; but I could not talk of it as when I enjoyed it. I once had an opportunity of conversing with

a preacher who appeared deeply devoted to God, but whose ideas of holiness were essentially different from what I had ever found among the Methodists. My heart was grieved, my resolution for the time slackened, but as soon as I began to enjoy more of God, I felt the same anxious desire for a clean heart. I sought earnestly for it, expecting that it would be the work of a moment, as at first; but there was something wanting; it came not. I began to pray that God would show me the state of my heart; and I found that I was worshipping created good more than my Creator. I earnestly besought God to dethrone the idols; although it was like plucking out the right eye, yet I felt that it must be done, or I was lost.

God heard my cry and came to my deliverance. One object after another was removed from my affections, till I felt that the last tie was severed that bound me to earth, and by degrees my enjoyment was increased, until my heart was again filled with the power of God. The day or the hour I could not tell when the work was accomplished, but I was satisfied in knowing that it was done. Glory! Glory! Glory to God in the highest; for that great love manifested unto me, in applying again the cleansing virtue of a Redeemer's blood, notwithstanding my unfaithfulness. I then saw the way in which I must walk, and it was truly a self-changing way, a way of humble submission and of implicit trust; and I commenced living from moment to moment on the Son of God, and, glory to his name, I have found no sacrifice so great, no cross so heavy, that the grace of God has not been sufficient. I am encouraged by the promises revealed in his word. I resort to them as to an untold treasure, and from God I witness a glorious fulfillment from time to time. O, it is precious, it is blessed, amid the trials and perplexities of life, to feel that God careth for me, that all is safe in his hands. Although the tempestuous winds of adversity may blow upon me my Father is at the helm, I will fear no evil. He who has thus far kept my soul in perfect peace will continue to be my strong hold, and high tower. One year has passed away since I felt the second time that the cleansing virtue of that precious blood was applied to my heart, and that I was wholly the Lord's, and I yet feel the sanctifying influence of His Spirit with me. I know that he who hath sustained me through the conflict of the past year and will continue to keep me while I sit at his feet and look to him for strength, for wisdom, and

for grace. Glory to God in the highest, for that never failing source of salvation. Through Christ I am abundantly blest, and hear him yet saying, come up higher; and by grace divine, my heart replies, I will go."

WATCH YE THEREFORE.

"To love and still offend? how can it be
That one who truly loves can e'er grieve Thee?"
O sin! how subtle is thy power, that yet
The heart all loving, can at times forget!

Methinks that *sin is oft the excess of good* —
Oh! if this truth were fully understood,
How would we watch o'er feeling, word, and thought,
Lest that which seemed all good with ill were fraught!

There's not a grace which God to us has given,
That sin may not pervert to turn from heaven;
Our hearts, though sanctified, can never know
Freedom from Satan's wiles till death's last blow!

Then, pilgrim, watch! still keep a single eye,
And by God's Word your every action try;
Wise above what is written dare not be,
Nor think that such is Christian liberty.

Faith may become presumption's deadly pride —
And hope to carelessness be close allied —
Distrust of self to dark despair may yield —
A wish to please lie in good works concealed!

Love without watch, most dangerous may be,
Unchecked, it runs to fond idolatry —
And Christian liberty, that crowning grace!
To Antinomianism vile gives place!

Fear not, yet watch! for though there's many a snare,
A Scylla here and a Charybdis there,
Our chart, the Bible, shows us how to steer,
How to escape each rock, each whirlpool near.

Watch, pilgrim, watch ! dream not that you may win,
A state where you *have liberty to sin !*
Freedom from sin 's the truth that makes you free,
And this indeed is Christian liberty. E. M. B.

New York.

WE ARE CREATURES OF HABIT.

GRACE in its operation does not violate natural laws or habits ; it only helps their possessor to control, regulate and perfect them. Hence persons professing holiness cannot be too diligent in their endeavors to break up evil habits and form good ones. Habits, more than anything else, affect our influence upon the Church and the world. Yea, more ; if they are inconsistent with the teachings of God's holy Word and Spirit, they affect our personal peace and enjoyment ; they weaken and hinder our faith, and cripple all our moral and intellectual faculties ; they have a tendency to sensualize our passions, pervert our will, sear our conscience and draw us again into bondage. How important then, is a due regard to our habits, both interior and exterior.

The command to "perfect holiness in the fear of God," will, if rightly considered, lead the truly consecrated soul to regard every little minutiae of life, because of its influence. "Perfect holiness !" What a term is this ! How full of meaning ! Yes, the work of holiness is to be perfected in all its parts. Not one of the least of these is our habits. The habit of thinking, of speaking, of acting just as the Holy Ghost teacheth, is of no small consequence. Oftentimes the *manner* in which we speak has more influence than the words which we utter. If we think first, and think rightly, we shall see the propriety of having regard to our manner of speaking. So of our actions ; if we possess an indolent spirit, or indulge our thoughts in running at random, we cannot exhibit a correct exterior in any of our doings. We are required to "lay aside every weight," as well as the sin that besets us, in order to run the Christian race. We may possibly creep or walk with weights attached to us, but we cannot obey the command to *run*.

I have often wondered how a person professing to enjoy sanctifica-

tion could be slack in the discharge of secular duties, — lie in bed late in the morning, — disregard physical laws in the indulgence of appetite, — expend more time and money in dress, equipage, &c., than is strictly necessary or for the glory of God. These things are “the little foxes that destroy the vines.” They are the things that detract from our influence, that mar our peace, and that weaken our aspirations after “all the fulness of God.”

If we would be “perfect and entire, wanting nothing,” there is much for us to do, and to do daily. Our religious habits, many of them, can be made better. We may contract the habit of believing more constantly, more strongly, more perfectly if we labor in grace to do so. Perhaps on this one point we may have been so defective that God could “not do many mighty works” for us, or through our instrumentality, “because of our unbelief.”

Dear reader, let the subject suggested by these humble remarks be followed out, and see if we cannot be better and do better than we have done; and may God in mercy “fulfill in us all the good pleasure of his goodness, and the work of faith” and every other good work, “with power.”

B. S.

CAN WE LOVE SUFFERING?

WE find the following remarks in the *Christian Times*, from the pen of one who has made the higher forms of religious experience a study — one to whom the readers of the *Guide* are largely indebted:

“There is a degree of union with the divine will, where we not only submit, but submission is our pleasure, our delight. Persons in this state are not insensible to sufferings. On the contrary, they feel them; probably as much so as others. But while they submit to them by enduring them with entire patience, they also in the exercise of a full and victorious faith, rejoice in them as expressions of divine will. They have learned to love the cross, as well as to bear it.

This state of mind may become invigorated and perfected *by habit*. It may ultimately become so well established and strong, that the effect of antecedent evil habits, which generally remains for a long time, and greatly perplexes the full sway of holiness in the heart, shall be done away entirely. And this is not all. In the course of time,

our perceptions of the transcendent beauty and excellence of the will of God may become so increased in clearness and strength, that the pleasure of doing and suffering his will, increased in the same proportion, may entirely absorb and take out our sense of suffering. The suffering will be lost in the joy."

THE following statement, taken from "Carnes' lives of eminent missionaries," furnishes a striking illustration of the view presented above.

Charles Spinola, the son of an Italian Count, was a man of powerful connections, by means of whom he could have risen to an eminent station in his own country. Counting these advantages but loss for Christ, he repaired to Japan, to labor as a missionary. After he had spent seven years in this field of service, persecution was commenced against converts to Christianity. He and seventeen other missionaries were burned at the stake. Previously he had been confined four years in a loathsome dungeon; from which he thus writes, at the close of his confinement.

"At last my hour is come — O Father! How sweet it is to suffer. I know it better by experience than it can possibly be expressed by words. O what a blessing will it be if next Easter I may be thought worthy to sing Hallelujah with the saints in heaven. The joy of my soul increases to be environed with flames for the love of Jesus Christ; I am unworthy I know of such a favor; but God's mercies are infinite, and possibly he may have pity on me. o

Amongst my other distempers in prison, I had a fever, that continued for a hundred days, and had no means of relief all that while; at the same time my heart was so transported with joy, that I could not but think myself at the entrance of Paradise. I do not remember to have felt the like through the whole course of my life."

(Signed,)
for his Redeemer."

"CHARLES, condemned to die

The bible does not undertake to teach all the truth. Our Saviour had to check himself sometimes, saying, "Ye cannot bear it now." There are some things in John, which will be understood when Christians have grown up to them. — *H. W. Beecher.*

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 9.

GIVING AND RECEIVING REPROOF.

THE dislike of reproof is perhaps as general as the desire of applause. This betrays the fact that men are not sincerely and earnestly seeking to be perfect. If they were, they would feel greatly obliged to any one who should be the means of opening their eyes to a defect — even if it were not done in the very gentlest manner. Wilt thou be made whole? Welcome even a rough physician, and swallow the bitter potion which thy case may require.

To administer reproof in a proper manner is a difficult and delicate task. By this I mean, reproving in such a way, as shall inflict the least pain, and effect the greatest amount of good. Truth, however unpalatable, will generally be well received if spoken in love. We see how it is in the case of a judicious mother; she has frequent occasion to reprove, but she does it with tenderness, and it operates kindly. Now let us all cherish a sincere desire for each other's advancement in moral worth, and it will greatly lessen the difficulty of giving reproof.

In order to please God in the discharge of this duty some preparation is requisite. It is a task we are reluctant to perform, and the tempter often suggests that it will be of no use — that our offending brother is not prepared to receive reproof. But as much preparation may be needed to give, as to receive.

In the first place, we must see to it, that we ourselves are free from the fault we would correct in another. — Mat. vii. 5.

2. Let us not reprove till we have first prayed for the offender.

3. Let reproof be preceded by commendation. When Paul felt called upon to censure the Corinthians, he began by commending them. When the Saviour sent a message to the church in Ephesus, he made mention of all that was good among them, and then added, "Nevertheless, I have somewhat against thee." If we do not soften our admonitions in this way, the delinquent is likely to be offended, or disheartened. We wish not only to produce conviction, but to encourage reform. To say to an individual, "You are greatly wanting in knowledge and virtue," is not so wise as to say, with Peter, "Add to your *faith*, virtue; and to virtue, knowledge." The encouraging words of Christ to the church in Philadelphia were, "Thou hast a little strength, let no man take thy crown." He never quenches the smoking flax.

4. We must not tell people their faults till we love them. It is not likely to do much good, and the reflex influence will be unfavorable. If we cannot speak the truth in love, it is better not to speak at all. "But," you say, "love is blind." Yes, love has been blind since the fall. Since it has broken away from the great centre, and each man has made a centre of his own little miserable self, love has been blind. But when an individual is truly renovated, the same light which shows him his own defects, reveals in some measure the defects of others. "Loving them in and for God," he desires their highest good; he feels that their improvement, and well-being every way, is quite as important as his own — that they should please the Lord, is just as desirable as that he himself should — he wants God to be glorified in the perfect obedience of others, as well as in his. This solicitude makes him pray for them — that the Lord would perfect that which is lacking in their faith, and correct whatever is wrong in their practice. Love then is no longer blind; the quicksightedness, which it lost in the fall, is restored.

If your heart be right, you look upon yourself as "a sinner saved by grace," and you regard the rest of the dear family in the same light. You know, and deeply feel, that every thing good in you is the work of the Spirit, and every thing wrong is the result of a natural tendency to evil; you think the same of others. You feel in regard to the spiritual health of a Christian friend much as you would concern-

ing his bodily health. There is a hereditary disease about him, which has been subdued by the great Physician, and you are rejoicing in his convalescence; but you rejoice with trembling, for the disorder may return. How natural it is for you, with such feelings, to notice the first unfavorable symptom, and to point it out! You cannot rest till your friend is "every whit whole." Let all the church feel thus, and how easy it would be to administer reproof! O love, thou art indeed the fulfilling of the law, the solvent of all difficulties, the remedy for all evils!

Dost thou seek knowledge? Get love into thy heart and thou shalt know all things. 1 John ii. 20. Art thou full of doubts, questions, objections, and perplexities, in regard to doctrine, duty, and Christian experience? Logic can never dispose of these things, but love will; they melt away like icicles in the warm sunshine!

While true love to the brethren leads us to rebuke them with all faithfulness, it will make us at the same time very tender of their reputation. The Christian who has the love of God shed abroad in his heart, will be gently drawing the veil of charity over the faults of others in their absence, and kindly lifting it up in their presence.

Let us next inquire how we shall *receive* reproof in such a manner as will please God. He commands our friends to reprove us; then of course he would have us listen. If he has awakened in our hearts a desire, and a determination, to stand complete in all his will, and to be possessed of whatsoever things are true, honest, just, pure, lovely, and of good report, we shall feel that we are under great obligations to that friend, who will point out our deficiency in any of these respects. We shall meet such communications with frankness and act upon them promptly. If convinced that the fault mentioned really exists, we shall readily acknowledge it, thank the kind reprover, and set about amendment. "As an ear-ring of gold, and an ornament of fine gold, so is a wise reprover upon an obedient ear." Prov. xxv. 12.

My friend makes me a present—I am pleased; he shows me kindness—it affords me a higher pleasure than the gift imparted; he rejoices and weeps with me—this affects me still more; he defends my reputation—that is a yet greater mark of friendship; but the best of all are his *reproofs*. And why? Because they furnish a

stronger evidence of his regard, and are of more essential service to me.

But perhaps I receive a harsh rebuke from one who is not a friend. No matter; if I am anxious to be set right in every thing, I shall be glad to have help from any one whether he be friend or foe.

"He whom most I wish to please" sends the message, and it would be unwise for me to be thinking about the messenger, or about the rude way in which he does his errand.

Sometimes a reproof may be given which we do not deserve. Let us take it just as kindly, and though we cannot acknowledge a fault till convinced of its existence, we need not manifest an undue eagerness to defend ourselves; it is better to receive the censure meekly, and pleasantly promise to consider it. Some good people, in whom self seems to be nearly subdued, betray its lingering life by their numerous excuses, palliations, and justifications. They cannot let "the shadow of a shade" rest on any thing they have said or done. Probably in nine cases out of ten these things might well be dispensed with. They are apt to nourish pride, while "the grace of silence" is eminently favorable to the grace of meekness. God will take care of our reputation, *if we leave it with him.*

After all, I suppose there is no alchymy which will convert pain into pleasure, or make censure as agreeable as praise; but we will cheer ourselves with the thought, that if faithful in giving reproof, and careful to profit by it, we and those we benefit, shall one day "stand complete in all the will of God." Even the pure angels will find us *unrebukable*, when, "having washed our robes and made them white in the blood of the Lamb," we appear "without spot, or wrinkle, or any such thing." Glory to God, for such a prospect!

I would inquire of the Christian whose eye may be resting on these lines, are you faithful in reproofing sin? Perhaps the reply will be, "I cannot find fault with others, lest they should turn and say, 'Physician, heal thyself!'" Perfect love and humility will enable you to receive such a rebuff very quietly. You will feel like taking the offender by the hand, and saying, "Then let us both go to the Great Physician, and be made whole of whatsoever disease we have."

S J.

GOD THE GREAT INWARD TEACHER.

God the teacher of those who are holy. They feel their need of his teachings. They wish to know only what God would have them know. God teaches them also, because they do his will. They believe in him as their Teacher. Such is God's nature that it prompts him to teach those who are his. Not possible that any but God should guide into the truth.

GOD is the constant teacher of those, who, in having undergone the process of inward purification, are fully born into his image. On no consideration are persons, who are born of the "incorruptible seed," and whose hearts are wholly right with God, to discredit or doubt the great truth, that God, in the person of the Holy Ghost, dwells in them by a perpetual presence, and is their constant instructor.

God is their great and constant Teacher, in the first place, because they feel their need of his teachings. In undergoing that death of nature, which is the precursor and pledge of an inward resurrection, they have suffered death to their own wisdom, as well as to every thing else which they held or endeavored to hold in their own right. Once they had confidence in themselves. It was not easy for them to understand and to recognize the imperfection of their powers. Their busy and inquisitive intellects seemed to them a tower of strength. With such dispositions God could not and did not dwell in them as their constant teacher, because they were unwilling to receive him as such. In losing confidence in themselves, they have become willing to trust in God; and in the conviction, that human wisdom without divine aid constantly leads astray, they have been willing to accept the true wisdom which comes from God alone.

2. Again, while they have a deep sense of their own ignorance, and fully recognize the great truth, that God alone can teach them, they have no disposition to dictate the methods or the degree of knowledge which he shall communicate. Not only conscious of their own needs, but dead to their own desires, they wish to know *only what God would have them know*. Accordingly, at rest from the various forms of selfish impulse, dead to any choice or wisdom of their own, they remain quietly in the Lord's presence, in order that the divine hand may the more easily and correctly engrave the signatures of divine truth.

Their power, in its true and divine exercises, is receptive, rather than originative. Happy is the man, who has a God to give, while, in the exercise of a true and responsible intelligence, he is willing to receive.

3. In the third place, God is the constant teacher of those, who are truly and wholly his, because they do his will. "If any man do his will, he shall know of the doctrine, whether it be of God." John vii. 17. Truth in the affections, that is to say, a true or right state of the affections, makes truth in the understanding. It is in the heart that we are to seek for that motive power, which constitutes the true inspiration of the intellect. A wrong heart leads the understanding astray from the divine teachings; and compels the intellectual power to behold objects from itself as the centre of vision. Error is the necessary consequence. What would otherwise be the truth, being seen from that false point of vision which refers every thing to *self*, and thus constitutes a false and perverting medium of perception, becomes falsehood. So that it is as true in philosophy as it is in Scripture, that the natural man, that is to say, the man in the life of *self*, "receiveth not the things of the Spirit of God, for they are foolishness unto him, neither *can* he know them, for they are spiritually discerned." 1st Cor. ii. 15. Being out of God, and not seeing things in the true light, he is blind. He has not the true teacher.

A right heart, on the contrary, which, in being right, always moves and influences in one direction, leads the understanding to God to be instructed by Him. Taking its position in God, it sees things in God's light.

4. God is the constant teacher of those who are truly and wholly his, because *they believe in him as such*. To distrust God in any thing he is able to do and has promised to do, is to dishonor him. And we cannot knowingly take any course which is dishonorable to God, without at the same time separating ourselves from Him. Although God is the source of all good, and there is no good which is not from Him, he can never violate the moral freedom of his creatures by forcing his good upon those who are unwilling to receive it. To disbelieve is to separate from God, to turn away from him, to seek our good in some other source. To believe, on the contrary, is to put one's self in harmony with God; and to be in a capacity to receive all that he has promised and all that he is willing to do for us.

5. Blessed are they who have this faith. Certainly those, who are wholly devoted to God, have grounds for believing. God, especially in the mission and through the instrumentality of the Comforter, has promised to teach. But this is not all. If he had not promised, the result would be the same. God the teacher of those who are in unity with him : — It is not more a declaration than it is an everlasting fact, a nature. God teaches his truly devoted and sanctified ones all that it is necessary and best for them to know, because by the necessities of its own nature love must have a voice, and its voice must be true. God is LOVE. His holy ones also, being born into the same image, are love. God, by the laws of his own nature, necessarily unites with his own image. And in doing this he cannot communicate a less amount of knowledge or any other kind of knowledge than that which would be for the highest good of those with whom he is united. And he alone is capable of judging both as to the kind of knowledge which is best, and the amount which is most suitable to be communicated. And it is no more possible for him to withhold such knowledge, and such a degree of knowledge, than it is possible for him to deviate from what is right and to do wrong, no more than it is possible for him to cease to be love.

6. It remains only to be added, that, from the nature of the case, there is and can be no adequate teacher but God. The human mind, perverted as well as dependent, is not capable of directing itself to fixed and certain issues. In departing from God, in whom the fullness of knowledge dwells, it is constantly liable to depart from the truth. And if it were otherwise, as all its knowledge is limited, and therefore is only the relative truth and not the absolute truth, it can never be confident, whether it is in the truth or not, except so far as it feels itself to be the subject of a divine guidance.

“It is written in the prophets,” says the Saviour, “and *they shall be all taught of God*. Every man, therefore, that *hath heard and hath learned of the Father*, cometh unto me.” John vi. 45. And again it is said in the Epistle to the Hebrews, “I will put my laws into their mind, and *write them in their hearts*.” Rev. viii. 10.

7. Rest, therefore, in God, that thou mayest be wise. Run not hither and thither to gather up men’s unworthy speculations, which are often the mere conjectures originated in unholy passions. Renounce your own thoughts, that ye may be the recipients of God’s

thoughts. Receive at his hand the "daily bread" of *perception*, as well as the "daily bread" of *feeling*. It is through faith, that the Divine Wisdom, incarnate in humanity, has power to speak in the inward voice. God will not fail thee in the appropriate hour of his inspiration. Of all the men in the world, he is the happiest *who thinks nothing and knows nothing, except what is given him from above.*

L. M.

DEATH A SANCTIFIER.

Is it? If so, it were well to know it, and to know the evidence on which the fact rests. If not, then the certain knowledge that it is not might be of infinite value to some who are relying upon it as a means of fitting themselves for heaven.

1. As bearing upon this question, it can not be amiss to notice the fact that the Bible nowhere intimates that death sanctifies men. It does not appear from the Bible that Christ or his apostles placed any reliance upon Death, for this purpose. They never exhort Christians to exercise such reliance. They nowhere speak in commendation of those who do. Indeed it would seem that this reliance upon death to sanctify the heart had not then come into practice in the church; apparently it was then an unknown idea — an unthought-of expedient.

2. Yet the sacred writers do speak often and fully of the *means*, the *agencies*, and the *time* of sanctification. The omission to name death in this connection can not therefore be ascribed to their having nothing to say upon the subject. Our Lord prays for the sanctification of his people, and in this prayer alludes to the agencies requisite; but prays, not, Sanctify thou them through death; — but "Sanctify them *through the truth*; thy word is truth." In addition to prayer, our Lord gives precept; but in this he says — not, Hope ye and expect perfection beyond the sanctifying agency of death; — but — "*Be ye therefore perfect, even as your Father in heaven is perfect.*" The great apostle also takes occasion to exhort the Roman converts on this subject; yet to them he says — not — I beseech you to wait for death to give you a spirit of entire sanctification; nor thus — I beseech you to comfort your hearts with the hope that death will put

an end to all your sinning ; — but it is thus ; — “ I beseech you by the mercies of God that ye present your bodies [*now*] a living sacrifice, *holy*, acceptable to God, which is your reasonable service. And be not conformed to this world, [not even in hope of being changed at death] but be ye transformed by the renewing of your *mind* ” — (the renewing of the *body* by death and the resurrection, not being even thought of as the time and the means of sanctification.)

It deserves special notice that in the exhortations of this apostle there is a blending of precept and promise which shows that his reliance was upon the activities of life — not upon the passivity of death. Thus he says — “ Having, therefore, these promises, dearly beloved, let us cleanse ourselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” Now the aspect of this language certainly favors the idea that the *whole* work of sanctification should be done here — no part of it being laid over for death to do. “ *All* filthiness, both of flesh and spirit ; ” this would leave nothing undone for death to finish. “ Perfecting holiness ; ” — after which no sanctifying agency of death could be needed. We do not notice here any hint that if through neglect or misfortune, they should fail to do this duty during life, they might hope that all arrears would be settled in passing the portals of death. You can not but observe a striking absence of any hint of this sort, not in this passage only, but in every other which treats of the subject.

Nor let the reader fail to notice that an inspired apostle has specified distinctly *the means* by which we are to become like God. “ Whereby are given unto us exceeding great and precious promises ; that by these (not by death,) ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.” This *escape*, too, is effected before, not in, and by means of death.

3. The manner and circumstances of death often seem entirely unpropitious to the work of sanctification.

Sanctification either does or does not require as a condition some intelligent moral action of the mind. If it does require such mental action, then how can you have it in case death occurs instantaneously, and in a state of perfect mental insensibility ? On the other hypothesis, namely, that the heart may be sanctified without any mental action whatever, it is nonsense to speak of being sanctified “ *through the truth* ; ” for what has truth to do with an idiotic, or in-

sensible mind? Indeed the Bible nowhere gives the least warrant for the notion that the heart ever is or can be sanctified without the concurrent action of its own intelligence and will. To assume that it is or can be, is to remove sanctification at once from the pale of moral agency; is virtually to deny the agency of the Holy Spirit in it, for this is evermore exerted on the *mind*, *through the truth*; and further, it nullifies at once all precept and all promise, requiring or encouraging voluntary efforts to attain personal holiness.

And yet is not this absurd notion fearfully prevalent—the notion that the physical agency of death will be potent in sanctifying the heart? Can there be a more subtle and ruinous delusion?

Let us sift this notion yet a little farther. The sanctification of the heart involves a voluntary change in its moral purposes and affections. Is there the least particle of evidence for supposing that dissolving the connection of soul with body will produce this, or indeed any other effect upon the moral attitudes and state of the mind? Sanctification implies voluntarily ceasing from all sin. Who can say that the mind, by virtue of the simple circumstance of leaving the body, will suddenly cease from all its pride, its distrust of God, its alienation from his character; from all its selfishness—all its lusts? Is there the least ground for the assumption that long fixed habitudes of will and heart are to be suddenly changed by a mere change of physical state and relations? Shall the filthy cease to be filthy still? the unjust cease to be unjust any longer? Will the liar, by dying, be transformed into the simplicity and purity of truthfulness? Will the fearful and unbelieving, all suddenly pass into the perfect love that casts out fear and the perfect trust that excludes unbelief? If so, then why may not death—mere *death*, by its physical power, convert a sinner? Nay, why must it not convert all sinners? And why is not this the surest, shortest, easiest way of converting and saving souls? Why so much toil, solicitude and prayer to secure the conversion of sinners before they die?—*Oberlin Evangelist*.

EVERY one who must answer for himself hereafter, must judge for himself now.—*Independent*.

IMPORTUNATE PRAYER.

"I say unto you, though he will not rise and give him because he is his friend, yet because of his IMPORTUNITY he will rise and give him as many as he needeth." — LUKE XI. 15.

"And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?" — LUKE XVIII. 7.

MUST we not infer from the parables spoken by our Lord, illustrating prayer, and from numerous examples, too, given in the sacred records, that there are blessings bestowed in answer to persevering, importunate prayer, that would not be given in answer to prayer in its common mode and degree? The praying of Abraham, Jacob, Moses, Daniel, Elijah, and others in the Old Testament, furnishes us with instances of this kind of prayer. And so do cases in the New Testament, where prayer was made without ceasing by the church, when Peter was imprisoned, and where Paul says, "night and day praying exceedingly," and where the disciples of our Lord were assembled in their first prayer-meeting after his ascension. The natural mind might raise objections to the idea that God would not as willingly give us what he sees fit for us to have by our asking him once, as by our asking many times. But the same mind would, on the same ground, ask, "Why need we pray at all? for God knows all we need, and he is our Father." But the divine direction is, that we *pray*; and if we are sometimes directed to pray importunately, we have the same reason for following the direction without cavilling, in one case, as in the other. There are some reasons which we can see, why it is best for us to pray, even if our heavenly Father were just as willing to give us the blessing without prayer as with it. Prayer brings us near to "our Father" in spirit — the very exercise in it prepares the mind to appreciate and rightly use the blessings obtained by it. Prayer in *itself*, then, is a blessing. The command to pray, is a command to be blest, in some degree at least.

We might say much of the influence of the exercise of prayer as reflected upon ourselves, to say nothing of the moving of the hand of God, by our entreaties. No intellect improves so much as that one which is much exercised in prayer to God.

No moral nature is so regular in its operations as that of the being who converses much with Jehovah. The same can be said in favor of

importunate prayer that is said of common prayer, and its advantages should be set as much higher, as that kind of prayer is higher or stronger than this. Indeed it has *additional* blessings for ourselves, while engaged in it, as well as additional blessings for those for whom we pray. The will — the holy purpose, triumphant over outward, forbidding things, gets a vigor, an energy, in this exercise, that can be got in no other. And so of the other moral faculties.

But it is the influence that our prayers have upon God, whether they are more or less importunate — this part of the operation is most mysterious to us. How it is that the more we pray for a subject, the more that subject is blest, whether it be a single individual, or a church and community, we would have explained. Is the matter conducted on principles beyond our present power of comprehension?

In our *own personal cases*, there are answers to prayer given, that we cannot philosophize upon on common principles. If our petition is for moral good, for a spiritual gift, there is more granted than the assimilation of the mind to the ideal to which it so intently looks — a result from mere natural laws. There is the descent of the Holy Ghost, which produces a feeling in us, all suddenly, like a new creation of the soul. This throws all these natural results, good as they are, quite into the shade. There is done for us physically, too, what high hopes excited could never accomplish. "The prayer of faith shall save the sick," — we cannot explain why, "he that *expects* to get well, will get well."

There are circumstantial blessings of various kinds, which are given in answer to prayer, even rain from heaven, the manner of giving which cannot be explained by any connecting laws of which mortals can take cognizance as belonging to the common code. And yet I have no doubt but the laws upon which these divine operations are conducted, are laws as firmly fixed at the very centre of the plan laid for the government of man, as are any others. But we are told that it is *faith* that secures the blessing asked; that to believe immediately that we shall receive the things for which we pray, is better than praying a long while for them.

But we cannot have the faith required without coming to the undying determination not to have our minds diverted from the subject of our prayer until we have it answered. We must come to this defi-

nite state of mind where the breath we breathe is, "*I will not let thee go.*" And this determination we cannot usually get without a mental process of some length. From some cause, either from the long-continued habit of seeking only those things that are immediately introduced to our senses, or from a present lack of due appreciation of the good we ask at God's hand, we are very apt to be faint hearted in our petitions to him. But whatever may be the immediate cause of this inclination within us, to draw back, after we have begun to pray for some special blessing, one thing is certain, that for wise reasons God has fixed laws in our minds as connected with himself, which hinder us from *believing* with all the heart, until we *seek* with all the heart. Man has forsaken his God, and esteemed his blessings lightly, and now for the honor of his government, and the good of other beings existing under it, as well as for the good of man himself, God has laid down a narrow pass-way over which the mind must go, before it can come in possession, either for itself or others, of the blessings that once it spurned.

God will have man come where he will see the price paid by Jesus Christ which has purchased all blessings, and where he will perfectly believe the promise which has been founded upon that purchase, before he will give him the things that by the whole race have been wickedly forfeited. And according to the very organization of the mind, existing in the connections that it now does exist in, some process of exercise is necessary to get it so concentrated in its force as to make it grasp tenaciously the very point required. Now I suppose that it is to help gain this mental and moral concentration, that *fasting* is used. When that strength that is ordinarily required to digest food, is left for the assistance of the brain, — the organ of thought, there is advantage gained. We are then less gross in our feelings, and can do mental work with greater ease. We can more easily, then, bring the mind into that unit form in which it can pass the narrow channel of faith, and lay hold on the gift of God, Jesus Christ, and in him all that we need, whether in the general or in particulars. And in proportion to the difficulty, and apparent impossibility in the case in reference to which we pray, in the same degree, must we exercise our minds, and use means to bring them to the one focus in which they must be centered before God will perform the work which he is petitioned for.

Was it not on this principle that the Saviour taught his disciples that one kind of evil spirit went not out but by prayer and fasting? The nature of that kind of demoniacal possession could, of course, have presented no obstructions in the way of God's working in the case, except as God cannot work with man in cases where He has promised to work only on certain conditions, and man does not come to the point where these conditions are complied with. The means to be used, then, are to *help* man to come to the point where he *can* comply with the conditions. We cannot do now, without preparatory exercises, all that we might have done, if we had always used our faculties rightly. So of necessity the more we use them in the right way, the greater will be the facility with which we may apply them as they should be applied. In the infantile period of our spiritual life, it would be much easier for us to believe that God would cure the cramp in the hand, than a cancer near the heart, though we have the same foundation for our faith in one case as in the other. We have got the habit of measuring God by ourselves so confirmed, that it takes some time to get ourselves free from it. Though the strength of wrong habits, whether mental or physical, is essentially broken when our hearts are made all right, yet we have much to do to get a restoration of our strength, and a facility in right exercises. And this can be done only in the use of means with the assistance of the Holy Spirit, which we are always sure of having in the effort to get right.

As soon as the soul has come to the point where it has reason to believe from its own consciousness that it has exercised the faith required by God, then it may know on the ground of the promise which He has made, that its object is gained, though some little time may elapse before it will know in what *form* the answer to its prayer is given. But soon the thing is indicated both in the mind, and in outward providence. And, indeed, from the first the soul has felt greater freedom when its eye was upon one form, than when looking at another; and it may feel quite sure that the one to which it is most strongly attracted, is the one to be given. Then the heart is perfectly satisfied as to the knowledge of the fact, and in having it come in the form that it comes in. If I am sick, and have prayed to be restored to health, I am sure my prayer is answered, if it is the prayer of faith, and this I shall know. If my sickness continues, I

shall know that my prayer is answered in another form, than the one I looked at in the first of my prayer. The essence of my prayer — my real prayer — is, that that might be accomplished for me which would be for the greatest good upon the whole, and I give up my short-sighted wisdom to Him who sees the end from the beginning. The Holy Spirit, in leading me to pray in this case, would have my mind perfectly satisfied upon the subject, and this satisfaction is given. There are many matters concerning which we cannot know our Father's will as to the circumstantial part of them, until we ask him in this kind of prayer ; and I think we may know that whenever He can, consistent with the greatest ultimate good, he will give us our answers in the form in which we seek them ; for no doubt can we have, but he delights to honor our faith in the view of our fellow creatures, as well as in our own mind, and they judge mostly from the outward form, and to ourselves even, the external and visible more readily give the impression of reality. There are blessings for which we pray that have but one form, though there may be variation in the particular features given them in different cases. Pardon for the sin-sick soul, and holiness for those who hunger and thirst for it, are of this kind. The special increase and strengthening of particular graces in those who are walking with God, and the descent of the Divine Spirit for the awakening of sinners, are of the same kind ; though in the last case, after God has operated by his inviting agencies upon sinners as far as he can, consistent with their moral agency, and yet they refuse to come to him, if we continue our prayer of faith that he will work upon them, he will scourge them, and wound them as long as he sees it will be of any avail, and then, if they cease not their rebellion, he will remove them out of the way of destroying others. But in this case, as well as in others, we have need of patient waiting before God, without the least drawing back, for He would have this kind of faith in us grow strong by exercise ; and, moreover, He sees fit to take *time*, more or less, in bringing along the succession of circumstances that bear most powerfully upon the minds of his creatures, and that will alone bring about the result in view. In the mean time we shall need to be renewing our faith by frequent repetitions of the expression of it, either in thought, or word, or both, so that there be not the least decline in it, but a constant increase of its strength.

• But we are asked — “how can we know what subjects to take up in importunate prayer?”

We answer, if we are in a state of unbroken communion with God, He will teach us what subjects to take. He teaches by the Spirit connected with his providence. His spirit teaches us our own spiritual wants, and our temporal ones we see in the demands which our position and circumstances make upon us.

God's providence has placed us in families. The natural affections are designed by him to have their use in leading us to seek the highest well-being of the objects loved by us. If we are right ourselves, we shall surely feel a spirit of importunate prayer for the members of our own family circle. There are none who bear so great a responsibility for them as ourselves, from the nature of the case. Our neighbors, too, and those of whom we know most, those to whom we can speak the most frequently and freely — the community in which we live, we shall have our minds drawn to, as long as we are subject to natural laws; and God operates with us in the present state of being, as we are, and must be, while in it. Sometimes there are cases brought to our attention by the request of some person for others, and in other ways of the kind, which we should consider as providentially brought before the mind. But I suppose that some may object to the idea that we are called upon by so many circumstances to use importunate prayer, because, say they, “it must injure the body and shorten life.” It need not be so wearing to the body as we are likely to make it. Indeed, I believe that the greatest health of both body and mind is promoted by the *right* exercise in this kind of prayer. I think that philosophers and physiologists agree that vigorous exercise of the mind promotes its health, and the health of the body too. It is the experience of us all that calmness — freedom from mental struggling, is the state most favorable for securing concentration of the mind, and this is what we seek as a means that secures the ultimate object. We know, too, that an upward, believing look is elevating — happyfying. If at any time we are too feeble to exercise thought in any way, we certainly shall not be called upon to exercise it in this manner.

• We should do much to defeat our own object in entering into importunate prayer, if we should permit our earnestness to lead us into the violation of physical laws, for the effects of the injury will surely

come upon us before we get through our course. We cannot excuse ourselves by saying that the Saviour was in an agony while he prayed more and more earnestly, for his agony was from a cause that we can never feel. His long times of praying, we suppose, were times of long conversation with his Father; or, at least, it does not appear they could have been of the nature of our long supplications, altogether, for he could not have needed the exercise for all of the same reasons for which we need it. We should understand perhaps more of the nature of his praying, and the necessity of our own, did we understand more about God's medium of communication between himself and other intelligencies, and more of the unseen medium of thought which exists between each other. But the fact of our Saviour's praying, and of his praying so much, should always be remembered by us.

A STUDENT.

PERSONAL EXPERIENCE.

REV. D. S. KING — Dear Brother: The following is a brief narrative of religious experience from one of the P. Elders of a Western Conference — a brother of excellent standing and successful labors. With considerable hesitation he allows me to submit it for publication in the "Guide." I considered his experience the more valuable for the bearing it may have on sanctification "*by faith*" — a subject which at this time excites much interest, and which had greatly perplexed the mind of the brother in question.

H.

REV. AND DEAR BROTHER: — It was on the 24th evening of September, 1836, after an earnest struggle of some eight days, that I obtained the witness that my sins were pardoned, and that I was freely justified by grace "through the redemption that is in Christ Jesus." My evidence of pardon was clear and distinct, and was received by faith alone in the atoning merit of Christ and the promise of God. So well satisfied was I that I was regenerated and adopted into the family of God, that I have never doubted it from that time until the present.

I was reared within the pale of the Methodist Episcopal church, and have been a firm believer in the doctrine of Christian perfection ever since I had any thing like a distinct knowledge of the Bible and its theology. Soon after my conversion, I became deeply impressed with the necessity of being wholly given up to God, and with many

an earnest struggle sought the blessing of perfect love. But not realizing my desires, I would often become discouraged and cease my efforts. Sometimes I would feel little or no concern on the subject, and even opposition to it; or rather to a profession of this blessing as a distinct *state* of religious experience, on account of the irregular conduct of some who professed it. Again I would be impressed with its necessity and importance and seek after it.

I studied to understand the subject, and to preach it to others, and I trust not in vain; still I enjoyed not the witness of it in my own heart. I knew it was to be obtained by faith, yet sought it by works. I reasoned and struggled too much, and believed too little. I feared deception. I did not wish to be deceived myself, and I did not wish to deceive others. In this way I passed through an experience of some twenty-three years. But during a revival of the work of holiness in this city, the present winter [1850] I began to

" See the triumph from afar
By faith to bring it nigh."

During the second Quarterly meeting lovefeast held at Morris Chapel, I was unusually drawn out after the blessing of a clean heart; and after an earnest struggle at the altar where some were seeking this blessing, and others pardon, I retired to the pulpit, that I might not be in the way of others, and that I might more fully give myself to God and trust his word. A worthy brother who enjoyed the blessing came and quoted many precious promises to aid my faith and to encourage me to venture my all upon Christ. Still I hesitated. I felt that Christ was very precious, yet could not venture by simple faith on the promise for a present, full salvation. I, however, felt that my all was upon the altar of consecration, though the fire had not yet come to consume the sacrifice.

I continued at about this point in my experience with slight variations, chiefly of an emotional character, for some three weeks. During this period I had access to the counsel of some deeply experienced Christian friends, who aided me much. They instructed me to cease struggling and believe. I asked, "what shall I believe?" It was answered, "*having made a full and unreserved consecration of yourself to God, believe that the offering is accepted: that Christ does now receive you.*" But my heart was hard, and it seemed little

less than presumption to attempt belief with such a heart. Faith was still urged by my friends as a duty, and as a condition of the blessing.

We knelt in prayer. I felt that my unbelief was offensive to God. I resolved to venture by "*naked faith*" on the promise of God. I did so, and in the same moment felt divine power like an electric shock upon soul and body. I immediately thanked God for the victory, and on rising up from prayer informed my friends of my triumph.

Perhaps I could not better convey an account of my subsequent experience for a few succeeding days, than in the language of a communication addressed to a friend a short time after receiving the blessing.

HARRISON, Feb. 16th, 1850.

SISTER H. : — I feel that I should do violence to my convictions of duty, did I not embrace the earliest opportunity to communicate to you some notice of my exercises since our last interview. I did not, as you desired me, on returning home, mention the victory I had gained to Mrs. E., for it seemed too small to speak of with much confidence. Yet I endeavored to retain it. My mind continued calm, and my feelings tranquil, with little or no emotion.

At 3, P. M., I took the omnibus for my quarterly meeting in this place. I had not travelled far, though in the midst of company, before I began to ask myself, "what is my triumph? what have I gained?" The answer was, "I have settled this question, that *naked faith* in the promises of God brings power." Again I inquired, "to what extent has the work of cleansing been accomplished in my heart?" The immediate response was, *according to thy faith is it done unto thee*. I immediately exclaimed within my heart, "Lord, I believe thy every word, thy every promise true." "I believe with all my heart." In a moment I was filled with unutterable peace. O! how sweet and how precious did the promises appear as my mind ran over them and called them up. I thought of jewels of silver and gold, and the precious things of earth. But the promises of God were infinitely more precious than all. I felt that Christ was the jewel of my heart, and that having him, I had all things that could be innocently enjoyed. It was all that I desired. My

soul was satisfied with Christ. I had often admired that beautiful and spiritual hymn in our book, commencing

“ O happy day that fixed my choice,
On thee my Saviour and my God.”

But now the fourth stanza seemed to express exactly the feeling and purpose of my heart :

“ Now rest my long divided heart ;
Fixed on this blissful centre rest,
Nor ever from thy Lord depart,
With Him of every good possessed.”

The leading impression on my mind was *satisfaction*. My soul was *satisfied* because it *had Christ*. Having Christ, it had all things. I felt that I loved my family, and my brethren in Christ, only *in the Lord*. All other love was subordinate to my love to the Saviour. When I knelt at my bedside to pray on retiring at night, I felt that I had nothing to ask for — I had *Christ*, and was *satisfied*. My prayer was turned into praise. When I arose the next morning, I had some fears that my confidence and heavenly calm were somewhat abated, but in my private devotions my heart was filled again, and my confidence was firm. I had somewhat more than usual liberty in preaching on Saturday, and my peace continued, with slight interruptions, throughout the day. At night I retired happy in my Saviour.

On Sabbath morning I was sorely tempted to believe that what I had experienced was illusory — that I had mistaken a temporary religious peace for the great blessing. But the Lord in mercy delivered me from the snare of the tempter in answer to prayer. We had lovefeast at 9, A. M. It was a precious season to the people of God. I embraced this as the first opportunity to confess what great things the Lord had done for me. It was made a blessing to myself, and I trust to others also. The holy communion was a season of peculiar comfort and refreshment to my soul.

On Monday afternoon we were favored with one of the most remarkable spiritual baptisms I have ever witnessed. It was on this wise. A number of the friends from different parts of the circuit were collected at the private residence of a sister R. — , in the village, for prayer. The meeting was commenced and conducted to its close with about an ordinary degree of religious interest and feeling.

At its close, while we were all sitting in silence, I commenced some general remarks on the subject of holiness — on the necessity and importance of the whole church taking higher ground in Christian experience, in order to her stability and the conversion of the world. I urged the junior members present to go on immediately to perfection, as it was doubtless their privilege; and as it would be easier to obtain it while the heart was confiding; and before the affections were engrossed with other things, and unbelief had become more or less a habit of the soul; as is too often the case with older professors.

I then proceeded to make some remarks on the method of obtaining it, and while pointing out the way to the blessing, I perceived that brother T. —, a class-leader from N. H., seemed to be on the point of receiving it. I approached him, and taking him by the hand, inquired if he had made an unreserved consecration of his all to God. He immediately responded that he had laid on the altar his soul, body, talents, family, and substance. "Do you," I asked, "believe that God accepts the offering?" After slight hesitation, he responded, "I do." I added, "do you believe that Christ *now* receives you?" He responded, "*I believe he does.*" Quick as spark from smitten steel, there fell such a shock of divine power upon us all as I had never felt or witnessed before. It reminded me of the baptism on the day of Pentecost. Every soul in the house seemed to be blessed, and for the space of two hours afterwards the room seemed filled with the divine presence. The unusual baptism was made plainer, if not explained, when we learned that four other persons present had reached the same point of consecration and faith at the same moment with brother T. —, and all alike received the evidence of a clean heart, and were filled with perfect love. Here was demonstrated again that faith in the word and promise of God brings power.

Yours, in Christ,

W. I. E.

To do men real good, you must be in sympathy with God, as well as man. Philanthropy without religion, is a cloud that would rain, but has no moisture. The contemplative piety of the recluse, is a lake without an outlet. What would a diamond be good for, if it absorbed the light, instead of reflecting it? — *H. W. Beecher.*

JOURNEYINGS TO MOUNT ZION.

"GROW IN GRACE."

July 13. You will observe on looking over the cornfields in the country, that first we see "the blade, then the ear, after that the full corn in the ear." Just so is it with our spiritual growth in the life divine. This we know by joyful experience. Again, we observe that those portions of corn upon the highlands and hillside spring up with more vigor and mature sooner than that lower down in the vale. This by the husbandman is generally observed and understood. It is easily accounted for from the nature of the soil and the locality. So is it in growing in grace, and maturing the fruit of the Spirit. Were we always on Nebo's top, and could we constantly see the promised land, that glorious inheritance, we should soon grow up to the full stature of perfect men in Christ, and become matured in love. Yet let none suppose that it necessarily requires a long life or hoary hairs to secure the Christian graces in perfection. Let the good seed of the kingdom be sown at the proper season, in the proper soil, and carefully and assiduously cultivated, and in due time it will yield abundant fruit to the glory of God.

"BRING FORTH FRUIT."

July 15. We notice further, in carrying out the illustration of the growing and maturing corn in the field, that what grows upon the hill-top soonest suffers from the passing storm or the summer drought, and more easily withers away. While that which stands down in the valley, having a greater depth of soil, and being less exposed to dearth, strikes deeper its roots, and looks more green and flourishing. And it often is found in the autumn when the husbandman comes to pluck the ears and to gather them into his barn that the valleys at first the less promising, more amply repay his labor, and yield in sound and smiling fruit abundant more. So is it in the Christian life. We best flourish "in the green pasture or beside the still waters," or low down in the valley, where Christ meets and feeds his flock. Here, like the growing corn, we may find depth of soil, strike deep root and grow abundantly, till like a ripe shock in his season, we are ready to be gathered into the garner of heaven. "The righteous shall flourish as a tree planted by the rivers of water: his leaf shall not wither and he shall bring forth his fruit in his

season." O how delightful, (as in our pilgrimage we have proved,) to dwell and to grow, down in the valley of humility, that is beautiful on every side and where the Lord our Righteousness dwells! Here in due time the believer may bring forth fruit to perfection, without even a leaf withering, or desolating storm to disturb his repose. How blest are those

"Down in the beautiful valley
Where love crowns the meek and the lowly!
There, there the Lord shall deliver,
And souls drink of that beautiful river,
Which flows on peacefully for ever."

THE LORD OUR RIGHTEOUSNESS.

July 20. "The Lord of hosts is with us, the God of Jacob is our refuge." Although clouds may lower o'er our pathway and the sun refuse to shine: yet the Lord our Righteousness will be unto us a sun and shield. He will illuminate our onward way with his cheering presence; and "he will give grace and glory" and will be unto all his believing ones "as the shadow of a great rock in a weary land." The church has in all ages lived and flourished amid trials and storms. But God has been her refuge in all generations, and has in every calamity been her sure hiding-place. Others have justly given occasion for the enemy to reproach us and to mock us in the day of our calamity. O that the full salvation of God were come out of Zion, then should the people, all the people of God live together in peace and in the unity of the spirit! Then should she rest from her trials, and her enemies should oppress her no more. On last evening I read the Bible, that volume of God's inspiration, very profitably. Was happy in reviewing those "great and precious promises which have so often been blessed to the comfort of thousands. The clouds that have cast their shadows across my way are now dispersed, the shadows have fled, and I feel on my journey to Mount Zion my heavenly home. O how joyful the heart when the light of God's countenance beams fully upon us! The sun of Righteousness now full orb'd, shines upon our pathway. "Praise ye the Lord."

"The morning breaks, the shadows flee,
Pure universal love thou art:—
The Sun of Righteousness on me
Hath rose with healing in his wing,
Through faith I now see Thee face to face,
I see Thee face to face, and live."

I. N. K.

THE REFLEX INFLUENCE OF BENEVOLENT ACTION.

"He that watereth shall be watered also himself." — PROV. XI. 25.

It is probable that many readers of the Guide are earnest seekers after holiness. This state of spiritual hungering and thirsting is desirable, yet it is not without its dangers. There is such a thing as having the mind too intensely fixed on its own exercises. Selfishness may thus be nourished unawares. In our intense desires for personal holiness, we must not forget that the welfare of other souls is equally important — equally dear to God with our own.

"There was a period in my ministry," says the Rev. Andrew Fuller, "marked by the most pointed and systematic effort to comfort my serious people: but the more I tried to comfort them, the more they complained of doubts and darkness. Wherever I went among them, one lamentation met my ear; 'Ah! sir, I can get no comfort. I am unable to appropriate any of the great and precious promises to myself; I looked for light and behold darkness.' I knew not what to do, nor what to think, for I had done my best to comfort the mourners in Zion. I was therefore at my wit's end.

"At this time it pleased God to direct my attention to the claims of the perishing heathen in India; I felt that we had been living for ourselves and not caring for their souls. I spoke as I felt. My serious people wondered and wept over their past inattention to this subject. They began to talk about a mission. The females, especially, began to collect money for the spread of the gospel. We met and prayed for the heathen, met and considered what could be done amongst ourselves for them, met and did what we could. And, whilst all this was going on, the lamentations ceased. The sad became cheerful, and the disponding calm. No one complained of a want of comfort. And I, instead of having to study how to comfort my flock, was myself comforted by them. They were drawn out of themselves. That was the real secret. God blessed them while they tried to be a blessing."

A beautiful commentary this on Isaiah lviii. 10. "If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday."

THE GUIDE TO HOLINESS.

PLEASING GOD.

No. 10.

THE RIGHT USE OF TIME.

How shall we please God in the appropriation of our time? Strictly speaking, we have no time; it all belongs to him. Not an hour, not a moment, can we claim; therefore we have no right to use time as if it were ours. When we consecrated ourselves to God, every thing was included, which we had been accustomed to call our own; among these things was our time. It was his before, and the same might be said of all the rest. "For all things come of Thee, and of thine own have we given thee."* But we then, for the first time, fully recognized the fact, and ventured to look at all the consequences growing out of such a recognition.

From the moment the soul is thus given to God, there comes over it a new sense of the value of time. It now seems a sacred thing. There is such a sorrow felt for what has already been lost, as awakens great carefulness about losing any more. Then, too, the mind is so strongly turned towards the investigation or contemplation of divine truth, that every pause seems to be filled up. The soul which the Holy Spirit makes his abode — and he dwells with every one who freely welcomes him — needs no exhortation to improve time. Ever listening to the voice of his heavenly teacher, ever yielding, ever obeying, no time is lost; for he has a distinct consciousness all the while of doing that which is given him to do. Before, he perhaps had many scruples and questions of conscience, which it was a difficult

* 1 Chron. xxix: 14.

matter to settle. But now he is relieved from this responsibility ; he has become a little child and consents to be led.

The Christian thus fully consecrated will not feel himself at liberty to do many things, which formerly he did without much reflection.

In the first place, he cannot engage in *conversation*, as perhaps he once was accustomed to do, upon all the chance topics of the day. He may be, and undoubtedly is, called to converse more or less on worldly matters, but he will not feel at liberty, nor is he disposed, to do this any further than duty evidently calls him to it. And "The call of duty" means, with him, *the voice of the indwelling Spirit*, making suggestions to his mind, in connection with the word, and with surrounding providences. He will despatch these topics as soon as may be, in order to enter on those more congenial to his feelings. He would ever be imparting or receiving some spiritual good.

A person in this state of mind will not weary you with those *long stories*, which take your time without giving you an equivalent. Nor is he generally permitted to say a great deal about the news of the day, or the petty details concerning the family and the neighborhood. These things undoubtedly have a degree of interest and value, but in comparison with the great subjects to which he has given his mind, they are small indeed. It seems to him that the master will not approve of his spending much time upon them.

There are many who think they have given themselves to the Lord, while the habitual tone of their conversation proves that they do not see how much is implied in this surrender. They will talk for hours, with great vivacity and emphasis, on matters of little or no consequence. How can they thus waste their Lord's time ? Is it not a fact, every where apparent, that the social intercourse of many, who about other things appear to be conscientious, is to a considerable extent time lost ? But the loss of the time is not the greatest evil in these cases ; it is the continual grieving of the Spirit, by rejecting the topics he presents, or not listening for his suggestions.

2. The believer who can say, "I live, yet not I, but Christ liveth in me," will not spend much time in *light reading*. Those frivolous excuses with which perhaps he once attempted to satisfy his conscience, have no weight with him now. What is ordinarily known by the term "light reading," he will not relish ; but there is a great amount of miscellaneous matter, in the form of newspapers, periodi-

cals, travels, &c., which he would once have read without hesitation, but now, whenever these things come in his way, he has to pause and consider how far the advantage derived from reading them will pay for the time it costs. At any rate, he will not read now for pleasure, nor for improvement even, without first asking permission. For the words are ever sounding in his ear, solemnly, sweetly, "*Ye are not your own!*"

3. He will not waste time in *sleep*. Formerly he thought it no great sin to take a morning nap; but now, as soon as the body is sufficiently refreshed, he must be up and about his Father's business. He almost grudges the hours needful for repose, and often casts a longing eye towards that happy world, where the bright angels serve day and night, and never fold their wings in weariness.

4. Such Christians take care of their moments. They know very well, "If they take care of the moments the hours will take care of themselves." There are two ways of doing most things. One way is, to be so very nice and particular, that a great deal of time is unnecessarily consumed; the other is, just to do the thing sufficiently well, so as to meet all the demands of utility, comfort, or propriety; which may perhaps be accomplished in half the time required by the first method. Those who have renounced self in every form, no longer do any thing to be seen of men, but to be seen of God. Their hope is, by Divine aid, to do all things, from the greatest to the smallest, in such a way, and with such a motive, as will bear the scrutiny of that kind, pure eye. Consequently they cannot do any thing simply *because others do so*. The question with them is no longer, "What will people think?" but "What will please God?"

This question, *sincerely* asked, cannot fail of an answer. They will find themselves divinely guided all the day long. Their work will be given them, and time enough to do it in. In this busy, bustling age, most people seem to be in a hurry; and it is singular enough, that the very persons who waste more or less time every day in the ways mentioned above, are often complaining that they have so little. "Want of time" is a standing excuse for innumerable sins of omission. How much do many good people need to have their consciences quickened on this subject! Is it painful to see a young spendthrift throwing away his father's money? How much more, to see the child of heaven thus thoughtlessly wasting the golden sands of life!

There is a large class in our churches, who, as a general thing, seem to have but little idea of the value of time. I refer to those young ladies, who have finished their school education, and are now only called to perform the light duties devolving upon them in their father's house. They are apt to spend a great deal of precious time in the acquisition of showy accomplishments, which will make them neither wiser nor more useful. Very many of the employments of our young ladies, which public sentiment, (in the church as well as out of it,) seems to sanction, can only be termed *busy idleness*. A great deal of what is called "fancy work" is done by fingers which ought to be doing something else.

But I shall be asked by a hundred voices at once, "What, would you banish everything of this kind?" Perhaps we need not *banish*, but rather *defer* them.

When a young sister in the church has appropriated as much time, as she feels to be needful for her own intellectual and spiritual advancement, and for the benefit of those under her influence — when she has fairly met every claim at home and abroad — when she has done all that seems properly to devolve upon her, for the poor, the sick, and the afflicted, and attempted what she can for the good of others by her pen, should there then be any surplus time, she may, with a clear conscience, and a light heart, return to these elegant trifles.

There is another class in the church, who are usually quite free from the temptation to misspend time in the ways alluded to above, viz.: those females upon whom the cares of a family are laid. It is often a matter of lamentation with them, that they have so little leisure for the cultivation of mind and heart. Will they suffer a word of exhortation?

Sisters, do you not spend more time than is required — more than you have reason to think the Master approves — on your dress, or on the dress of your children? Do you not, looking at the subject in the light of eternity, spend too much time in providing luxuries for your table, and in endeavoring to sustain the reputation of being "very nice housekeepers?" Has not an *inordinate love of neatness* been to you a source of temptation and sin? This not unfrequently becomes a ruling passion — health, and life even, being sacrificed to it. No doubt it is one of the subtle devices of the adversary.

Should you study Christian simplicity in every domestic arrangement, without losing any thing which propriety and the comfort of a well-ordered household require, you would find it a great saving of time, and attended probably with an increase of spiritual light. For it is an interesting and important fact in the history of God's dealings with the human heart, that *light comes by yielding*.

Has not the Spirit in days past gently remonstrated with you on these very points? and if you feel no condemnation now, may it not be owing to the fact, that you have grieved him to silence, by deciding in these matters, "to do as other people do?" S. J.

THE LIFE OF FAITH IN DISTINCTION FROM THE LIFE OF DESIRE.

IN order satisfactorily to understand the nature of the *life of faith*, it is necessary to distinguish it in some particulars from the *life of desire*. It is by these last expressions, that the state of Christians, in the more common forms of experience, may well be described. Undoubtedly the description will apply with still more truth and emphasis to those, whose hearts have never been brought in any degree under a truly religious influence. Of Christians, however, as well as of those who are not so, it can be said with too much reason, that their life, which ought to be more fully sustained by a higher principle, is a life of desire. If they will examine carefully, they will be surprised to find the great disproportion, which there is between their desires and their faith.

2. They desire, for instance, those temporal things which are convenient for them, without exercising a correspondent degree of faith, and without looking, as they ought to do, to the great and only Giver of all good. They desire, with feelings partly natural and partly holy, the progress of God's work in the world; but they have but little faith, certainly far less than they ought to have, that his work will be carried on. They have desires, perhaps earnest desires, that individuals, with whom they are acquainted, should become the devout followers of God; — but they have not faith in proportion to their desires. It is oftentimes the case that their desires are various, multiplied, and perhaps violent, when they are scarcely conscious of any

degree of faith. Indeed, it seems sometimes to be the case, that desires are strong and impetuous in proportion to want of faith.

3. This is a subject at which persons have not always looked with care. And it must be admitted that it is one of some difficulty. In order to understand it the more easily, it may be proper, in some particulars, to place the two states under consideration in contrast to each other.

The life of desire has its centre in the creature. The life of faith has its centre in God. The life of desire has its origin in the wants of man's fallen condition. It is the natural expression, the voice, of those wants. The life of faith has its origin in the fulness of God. It is the expression, the voice of that fulness.

The life of desire, originating in the creature, is bounded in its horizon. It selects particular objects, such as it can see, and appreciate, and cling to. The life of faith seeks nothing in its own will; but expanding its view to all objects and all relations of objects, it chooses, without knowing what is best for itself or others, only what God chooses.

The life of desire is variable. It takes a new appearance, and operates in a new direction, with every new object to which it attaches itself. The life of faith is invariable, always exhibiting the same aspect and looking in the same direction, because the object, which inspired it, never changes and never can change. The life of desire is a *multiplied* one, because it seizes successively upon the multiplied objects of desire by which it is surrounded. The life of faith is simple, because tracing effects to causes and losing sight of the littleness of the creature in the infinity of the Creator, it rests upon God alone.

The life of desire asks, the life of faith satisfies. Desire is the voice, the petition of the creature; faith is the expression of God's answer. Desire, restless by its very nature, seeks to accomplish its object by positive and aggressive efforts. Faith, in the consciousness of its strength, conquers by being in harmony with the divine movement, and by the attractions and power of its innate purity and repose.

The life of desire is a life of anxiety. The greater the strength of the desire, the greater the sorrow and anxiety, until the object of desire is attained. The life of faith is a life of peace, because it

virtually possesses the object which desire aims at. The greater the degree of faith, the greater will be the peace.

4. In these contrasted statements, which, in being introduced chiefly for the purpose of illustration, are designedly made in a manner somewhat unqualified, we may obtain, if not a perfect, at least an approximated view of the subject. We now proceed to say, that in the progress of the soul's renovation and of its restoration to God, the mind gradually removes from its first central position in *desire* to a new and permanent centre in *faith*. And in accordance with this view, it will be found on examination, that there is always a period, if the progress in sanctification is such as it ought to be, which may be described as the period of transition from the life of desire to the life of faith. This important and decisive period is characterized by two things, which are worthy of notice here.

The first is, that the desires, at first so numerous, are simplified and brought into unity. They may either be described as *lost in*, or what is the same thing, as made *one* with the desire of the accomplishment of God's will. The language of the heart, whenever it is brought to this period in its history, is, *Thy will be done*. In the great and overruling desire involved in this language, every other inclination, every other desire, is harmonized. And it is easy to see, that it cannot well be otherwise. The necessity of a simplification of the desires is to be found in God's nature. It is obvious, that all desires, all purposes, must be made one with his, or they can never meet with his approbation. He can never fulfil the plans of any being, which are distinct from and at variance with his own.

5. The second thing, characteristic of this transition state, is, that the principle of faith will be so simplified in its action as to embody itself and rest in a single proposition merely;—namely, that God does *now give*, and that he always will give to his believing people *that which is best for them*. A result, which will be fixed and inflexible, just in proportion as they are able, without asking any thing in their own will, to rest in this great truth. Desire in its spiritual simplification, uniting all objects in one, says, *THY WILL BE DONE*. This is its continual prayer. Faith simplified by the same grace so as to correspond to the simplicity of the desire, says, in reference to *ALL WHO BELIEVE*, *Thy will is done*. His people give themselves to God;—he gives himself to them. Their will is, that *his* will, and not their

own, may be accomplished in themselves and in whatever concerns them. And as they believe in him as a God of wisdom, goodness, and truth, the accomplishment of it, whatever it may be, makes them happy.

6. These views aid in explaining some peculiarities of inward experience. Antonia Bourignon, for instance, speaking of some forms of prayer which she had been accustomed to go through, says, at a certain time, that they became burdensome to her, and difficult to be repeated. * Her mind, fixing upon no particular object of want or desire, was greatly drawn to inward silence. In her alarm she hardly knew what to think ; but was inclined to adopt the trying conclusion, either that she had become indifferent to religion, or that God had abandoned her. She laid the case before God. The answer, which she speaks of having received, or perhaps more properly the conclusion to which her spirit was promptly led by a divine operation, was embodied in the concise but significant inward expression, "*Cease and I will do all.*"

7. The import of this divine response was this. Cease from the useless multitude of petitions with which you now weary me ; leave, in the exercise of faith, all your cares and sorrows and wants in my hands, *and I will take care of you.* In other words, it was the transition point from a life of desire to a life of *faith* ; and instead of being a state of indifference or declension in religion, was really one of great advancement.

The experimental or interior history of the church presents many cases like this. Leighton, Ken, Edwards, Guthrie, Brainerd, Carvosso, all, in all ages of the world, who have attained *assurance* of faith, are instances.

8. Especially do the lives of the pious men, who are mentioned in the Scriptures, whatever may be true of their desires, exhibit the predominance of this great principle. Remove the mighty attribute of faith ; — and what would be left worthy of especial notice to the religious man, in the sublime characters of Abraham, Moses, and Daniel, of Paul and John ? The Saviour, in particular, who is our great pattern, is the most perfect exemplification of the life of faith. It is true, that in his state of humanity he had like other men the desires which are common to man's nature ; — but these desires were always,

* Parole de Dieu, p. 31. See also Boudon's *Regne de Dieu*. Livre, III, Chs. 6, 8.

and in all cases, subordinated to the desire, that God's will might be done. "Lo, I come to do thy will." "Not my will, but thine be done." In this overruling desire, that God's will might be accomplished, all other desires were harmonized and made one.

But this was not all The strength of the Saviour's faith corresponded to the simplicity and the exalted nature of his desire. His desire, checked and controlled by his confidence in God, never degenerated into anxiety, never changed to selfishness. Faith overshadowed and sanctified it. It was faith, which laid the foundation of the perfect adjustment of his own character. It was by faith that he ruled both men and nature; — healing the sick, controlling the storms, and walking upon the sea. It was faith that gave him strength to consummate the mighty sacrifice which saved a world. In his faith was the "*hiding of his power*."

L. M.

THE MYSTIC DOVE.

"And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." — JOHN 1. 32.

The mystic Dove has found its nest;
 Its snowy wings are folded there;
 Within the pure, the peaceful breast,
 Where faith and praise are joined to prayer

Long did the weary wanderer roam;
 But scar'd from scenes of strife and fear,
 Its panting bosom found no home,
 Until it came and rested here.

And if it took thee long to find,
 Oh, haste not from thy home to stir; —
 But nestling in the holy mind,
 Cease not to be its Comforter.

The soul, that claims thee, bright with love,
 Is beautiful as thine own skies; —
 Fear not, dear stranger from above,
 Fly not, sweet bird of Paradise.

U.

THEY ARE THE PEOPLE DEAR TO ME.

They are the people dear to me,
 Their idols who dethrone, —
 Rejoicing in the mystery
 Of life in God alone.

The ties that bound them here below,
 The wiles of human arts, —
 From their disburdened souls they throw,
 And give to God their hearts.

Supported on his mighty arm,
 They ask no aid beside, —
 His power protects, when foes alarm,
 His wisdom is their guide.

They are the people dear to me ;
 I claim them as my own, —
 Who love the hidden mystery
 Of life in God alone.

U.

JOURNEYINGS TO MOUNT ZION.

VALEDICTORY OF DYING GOOD MEN.

July 27. We all want to mark and admire the last words, the great and good sayings of dying men. It is right and proper that we should. "Though dead they yet speak." They often speak to our hearts and consciences as in "letters of living light." They frequently are words fitly spoken, and become as living sermons, which have their salutary influences. But I am not so desirous to leave some remarkable saying when dying, as I am of leaving a good *living* testimony. And even in this we wish not to attract attention nor to gain applause. We wish to be great only by so much as we are good ; and we can be rendered such only by grace through faith in Christ Jesus. Let the world account me poor ; thank heaven I court none of its pleasures nor honors. I desire none of its riches ! Let the church, if it will, esteem me "less than the least of all saints," as may be I

am worthy of being thus esteemed. This is my *living* sentiment, and by the grace of God it shall be my *dying* sentiment — “the blood of Jesus Christ his Son cleanses from all sin.” All glory and praise to God for such knowledge, for such assurance! Be this our theme, then, when dying — “He is able to save even unto the uttermost.”

“His blood can make the foulest clean,
His blood avails for me.”

And while o’er Jordan we are passing, we will sing, “glory to God in the highest” — and on the plains of immortality, join the eternal chorus of praise “unto him who hath loved us, and given himself for us, and washed us from our sins in his own blood, to Him be glory and power and dominion for ever and ever.”

A FREE AND FULL SALVATION.

Aug. 3. God’s gifts are not partial. The Lord does not confer his mercies upon us for any merit of our own. Had it thus been we could not have stood as to-day and rejoiced in divine acceptance. Man in himself by nature has no moral merit, but all his righteousness is as filthy rags. With one of the songs of our Zion we can say,

“No worth of our own, nor goodness we claim,
Our trust is all thrown on Jesus’ name.”

The merit of our salvation from beginning to end is all of Christ. Through Him we have abundant redemption, even the forgiveness of all our sins. Mercy is free — our salvation is glorious — it also is full, for it is redemption from all iniquity. A full sacrifice has been made, and now all may come and partake of the bounty heaven has spread before us, “without money and without price.” Here is the overflowing fountain of salvation, and before us lies the unbounded ocean of redeeming love! O the heights and depths of free mercy and unbounded grace! May all the nations of the earth look unto God by faith, and be saved through free-bought, unmerited grace in Christ!

CONFESSION OF CHRIST.

Aug. 10. “Him that confesseth me him will I confess, and he that denieth me will I deny.” Were it not for this consoling yet appalling declaration that has sometimes propelled me to take up the cross of Christ and discharge my duties as a Christian believer, I should

have perhaps shrunk tremblingly from it — but for the most part, as now, I feel like owning Christ as the way, and confess him as the truth and the life, for the joy and the delight I find therein. “We are Jesus’ witnesses,” and we are bound by justice to ourselves and to God our gracious Redeemer, as well as the law of love, to pay our acknowledgments unto the Most High. And this we may not do in our closets alone, as there alone God has not vouchsafed his mercy unto us. Have we not often been wondrously blessed in the communion of saints? Have we not often felt the presence of the Lord Jehovah in the great congregation? Have we not felt his banner over us lower while we have waited upon him in the sanctuary? If, then, God acknowledges us openly, we ought also to acknowledge Him openly. The more uniformly and humbly I discharge this duty the more the Lord blesses me, and the more his light and love cheer my pathway.

PRESENT FAITH BRINGS PRESENT BLESSINGS.

Aug. 18. We are apt to view God, in the dispensations of his grace, afar off. We often pray and receive not — we lack faith, and thus we are led to ask amiss. How common an error to apprehend the blessing of perfect love at a distance. Many pray for it as a gift to be obtained at the extreme verge of life. Some think they would not *profess* it, or long *retain* it, should they receive it. Others consider it not for *them*, or if for them, not attainable *now*. They place the time of its reception *at*, or shortly before, the hour of death. Now, according to our faith, so it shall be. If we truly believe so, and act accordingly, we shall ever find it so. It cannot be otherwise. For faith either brings blessings down from heaven when we ask for them, or unbelief bars the gates of salvation against us. Though we desire ever so much to be saved from all sin and yet have not faith in God, how can we righteously expect the work to be wrought in us contrary to God’s promises? This would be inverting God’s method of saving sinners. But if we have faith in the living God, and believe the blessing ours *now*, we may immediately “reckon ourselves dead indeed unto sin and alive unto God through Jesus Christ our Lord.” “Ask and ye shall receive.” “Whatsoever things men ask when they pray *believing* they shall receive.” “Hitherto ye have asked nothing; ask largely that your joy may be *full*.” And now, Christian believer, are you going to ask to be saved from

all unrighteousness and made perfect in love? Will you receive the gracious advice of the Saviour, "that your joy may be full," that you may be "filled with all the fulness of God," or are you going to disregard it. Decide this hour for yourself; but for the sake of free mercy decide not this important case against yourself. The Lord bring thee speedily unto the rest of faith, the Sabbath of his love.

I. N. K.

URBANO, O.

MEMOIR OF MRS. ALMIRA RAND.

It is both pleasant and profitable to contemplate the excellence of the religion of Christ as manifested in the experience of dying saints.

Hastening as we are to the hour of death, and naturally inclined to recoil from the grave with dread, it affords us great consolation to be assured by what we see in the experience and conduct of others, that there is a power in the Gospel to overcome the fear of death.

Especially is the power of religion beautifully exhibited, when it gives triumph and joy to the Christian, who is called suddenly to leave the world, while in the enjoyment of all those tender and delightful relations, associations and blessings, which, when possessed, make life most desirable, and assimilate life most nearly to heaven itself.

Such an illustration of the value and beauty of religion has been afforded us in the recent sickness and death of Mrs. Almira Rand, who departed this life April 7th, in the 23d year of her age, and in hopes of a blessed immortality.

At the early age of thirteen she consecrated her heart to her Saviour, realized a happy experience of divine mercy, and united by a public profession with the church. She possessed great sweetness and amiability of disposition, and under the softening and refining influence of grace, she became a most marked example of that "meek and quiet spirit," which, the apostle assures us, is of great price in the sight of God, and which he commends as the peculiar adorning of the female character.

It was in the possession of this beautiful character that her early youth passed away. At the age of nineteen she entered into domestic relations and duties, which afford, by their cares and responsibilities

ties, the best opportunity to test the strength and purity of Christian virtues. In all the duties of the wife and mother the same lovely character shone forth. Meekness, forbearance, gentleness, and patience constantly adorned her mind. Fond of retirement, and far removed from that masculine spirit which tempts some of her sex to more public scenes, she found in the quiet and unseen circle of domestic life the field of usefulness most congenial to her taste and sense of duty. O how amiable and priceless is that woman, who, by constant vigilance in all domestic duties, and by the perpetual manifestation and exercise of lovely Christian tempers, makes home pleasant to all "its dwellers," and heavenly in all its influences.

It was in the actual accomplishment of this most valuable work, and while tenderly endeared to her companion in life, to two fond children, and many other dear friends, that sickness suddenly brought her to the bed of death. Amidst all these sweet endearments and fond hopes of life, a solemn voice broke upon her ear, which had all the distinctness of a summons to the tomb.

Now let us see what religion can do for the dying, and what charms attend her in the hour of death.

Our sister's sickness was short, but painful. A few days of severe conflict with a complicated disease terminated life. It was while watching over her infant child, then dangerously sick, that she became sick herself. Her anxiety, nightly exposure, and loss of rest, well fitted her feeble frame for disease. The child survives, but the mother fell in the struggle that saved its life. The arrow which her excited imagination had seen falling upon the *bosom* of her little, fragile child, as it lay in suffering upon her arms, suddenly recoiled, and with fatal malignity pierced her *own*. The grace of God, however, triumphed. Those graces which shone in her so beautifully in life, eminently appeared during her sickness and death. All was calm and peaceful. She was absolutely fearless of the grave, and perfectly confident of a rest in heaven. She confidently entrusted her little ones, which she loved so ardently, and which needed so much her care and influence, to God. The tie to earth was strong, the tie to Jesus and heaven was stronger. All that one could desire to realize of the preciousness of Christ was then granted her. O how lovely was the religion of Christ as it beamed out in the peace, hope, and triumph of her dying bed.

Her patience was extraordinary. Though at times involved in much suffering, no murmur escaped her lips. Her nurse, familiar with such scenes, said, "O, there never was such a patient sufferer." A Christian friend and sister who watched with her, observed that she knew not how to describe her during all that night, but in the single word "Lamblike," "Lamblike."

It was thus that she exemplified religion. She fell asleep in Jesus. No fears, no struggles, no groans. All was heavenly tranquillity. The happy spirit noiselessly took its flight to fairer climes. The end of life she accomplished. She made religion her early choice, evinced its possession in life, and in her triumphant death has both demonstrated to others its reality and value. Farewell, dear Christian friend! Thou was lovely to us in life, and pleasant even in death. No more shall we see thee in this suffering world. Thy soft voice shall greet us no more. In the light of thy character, adorned with the mild beams of all Christian graces, may all thy dear and loved ones follow thee safely to thy blest mansion on high.

Boston, May 14.

L. CROWELL.

HOLINESS, OR CHRISTIAN PERFECTION.

HOW TO ATTAIN IT.

MY DEAR M. : — In my last I endeavored to point out the way in which the penitent believer must come into possession of this blessing of "perfect love," or holiness of heart. If what I have advanced be true, as I am fully persuaded it is, then it follows of necessity, that it may be received now — this very moment — without a moment's delay. For if it is all of grace, received by a simple act of believing, then we must receive it, if we ever receive it at all, now in the present tense, without any other preparation than what God has already wrought in the heart by the operation of his Spirit, convincing us of its necessity, opening to our minds the way to attain it, demonstrating that "all things are now ready," — that God is now able and willing to save us from all our sins this very moment — and the moment we unhesitatingly believe, then we *are saved* — not indeed because we believe it, but we believe it because it is a

fact,* that we “are saved by grace, through faith, and that not of ourselves, it is the gift of God.”

The salvation which is the gift of God has come — it is even now at the door of our hearts — and all we have to do to receive and enjoy it, is to open the door, by removing the bar of unbelief with the key of faith, and let the Saviour, who stands at the door, with “all his great salvation,” into our inmost souls — and when this is done we are saved, so that we may “reckon ourselves dead unto sin, and alive unto God, through our Lord Jesus Christ.”

Here is the key-stone of the arch which binds the whole spiritual building together — **THROUGH OUR LORD JESUS CHRIST**. As I before said, it is not the simple act of believing that saves us, but it is the truth believed — it is the object in which the soul reposes that brings salvation — it is the believing in the **LORD JESUS CHRIST** — this is the truth that saves us, because there is an efficacy in the name of Jesus Christ, not found in any other name in the whole range of intelligences. It is, therefore, through this grand connecting medium between heaven and earth, between God and man, that this great salvation is brought to the soul of him who hangs upon Him by a single act of believing, and then, on this sole condition, **HE** saves us by an amazing act of **GRACE**.

It is like this: A man is standing on a dangerous precipice. He cannot go back for fear of falling into the hands of his enemies, who have driven him to this place. He cannot leap the chasm because it is so wide. He dare not descend for fear of falling into the yawning gulf. In this dilemma he hears a voice calling to him from the bottom of the gulf, “Let yourself fall, and I will catch you, and land you safely on the other side. To convince you of the truth of what I say, here is A, B, and C, and some dozen others, all of whom

* There are two facts to be believed in order to be sanctified: — The first is, that God is now ready and willing to sanctify us just as we are; and we must hold on to this truth until He does do it; and, secondly, when he does it, we shall believe it, because it is done, and we have a witness of the fact. Hence the assertion in the text, that “we are saved, not because we believe it, but we believe it because it is a fact” — a fact already revealed to the heart by the Holy Spirit, and therefore we believe it as an established fact, supported by competent testimony. And any man who believes himself sanctified before he has this evidence of the fact, believes an error, though he was fully authorized to believe, the moment he set himself to seek it with all his heart, that God was then ready and willing to save him from all his sins, and sanctify him wholly.

were once in the same predicament in which you find yourself, and they all threw themselves into my arms, and they are now safely landed on the other side of the gulf. Let them speak, and testify for me." They all, with one consent, confirm the truth of what that strange voice had asserted. The poor trembling man is thus induced to throw himself into the hands of his friend, and the next moment he finds himself safe over the gulf, joining the others in a song of praise to the benevolence, fidelity, and strength of their friend.

Just so the trembling penitent believer finds himself standing upon the verge of despair. He has been seeking after deliverance from inbred sin for days and months. During all this time he has been striving to fit himself more perfectly for the blessing by prayer and fasting, mortifying the deeds of the flesh, and other good works, but he could not grasp the prize of perfect love. Here he stands, half believing, half doubting, trembling as upon a precipice, afraid to go back and not venture forward, when the voice of Jesus Christ, his almighty Friend, salutes his ears, saying, "All things are possible to him that believes." "Throw yourself, by a simple act of faith, into my arms, and I will hold you fast. Here are my friends and your friends, all of whom will testify that they were once in a similar predicament to yourself, but they cast their souls into my hands and I supported them." To the truth of this they all testify. Finally the seeking soul cries out, "Lord, I believe, help thou my unbelief." Help instantly comes. His inward distress is now removed, his soul is now filled "with joy unspeakable and full of glory."

He now wonders why he did not sooner believe and enter into rest, not duly considering that all this time God has been preparing his heart for the reception of this very blessing in this very way, and that therefore he has finally received it at the time and manner which God had himself prescribed, with the exception of his hesitancy in taking God at his word; for this unbelief he is now ashamed, because he knows that it was dishonoring to God to discredit his word, inasmuch as all "his promises are yea and amen, to the glory of God the Father."

In respect to the duty of all those who have solemnly consecrated themselves to God, to believe that he is *now*, this *very moment*, able and willing to save them from all their sins, without a minute's delay, all our writers upon this subject agree. Thus, Wesley, vol. vi. p.

505, says : Nay, but ask that it may be done *now* ; to-day, while it is called to-day. Do not call this setting God a time. Certainly, to-day is his time as well as to-morrow. Make haste, man, make haste ! Let

“ Thy soul break out in strong desire,
The perfect bliss to prove ;
Thy longing heart be all on fire
To be dissolved in love.”

Mr. Fletcher also, in vol. ii. p. 639, says : “ Hence it follows that the most evangelical method of following after the perfection to which we are immediately called, is that of seeking it *now*, by endeavoring *fully* to lay hold on the promise of that perfection through *faith*, just as if our repeated acts of obedience could never help us forward.” Mrs. Palmer says, “ Yes, THERE IS A SHORTER WAY ! O ! I am sure this long waiting and struggling with the powers of darkness is not necessary.” “ How many, whom infinite love would long since have brought into this state, instead of seeking to be brought into the possession at once, are seeking a preparation for the reception of it.” God requires present holiness.” — *Way of Holiness*, p. 17, 18, 19.

Dr. Peck says, *Christian Perfection*, p. 407, “ We must believe that this blessing is for us *now*. The faith that the blessing may be had some time or another — at some future indefinite period — will not prevail. It must contemplate the provision as within our reach — as *now* at hand. It will not admit of delay. It knows no inconvenient season. It says, Surely now is the accepted time, now is the day of salvation.”

In this, then, we are all agreed, that everything is fully prepared by the wisdom and goodness of God, the “ fatlings are killed,” “ the table is spread,” and all things are now ready for the reception of the blessing of entire sanctification, so that whenever the penitent believer is prepared, by being willing to part with all his sins, to surrender his whole heart to God, he may receive the promised cleansing by a simple act of faith in Jesus Christ.

This, I believe, is in conformity to the experience of every sanctified soul. Do you not remember, my dear M., when you cried out, in the language of the poet,

“ Into thy gracious HANDS I FALL,
And with the ARMS of FAITH EMBRACE ;

O King of Glory, hear my call!
 O raise me, heal me by THY GRACE!
 Now righteous, through thy GRACE *I am!*
 No *condemnation* now I dread;
 I TASTE SALVATION in thy name;
 ALIVE in thee, my living head."

And in respect to the earnestness with which the soul, in this state, is taught to look for a present blessing, fully believing that God is now, this very moment, able and willing to save to the uttermost, is fully expressed in a number of our hymns. Take the following as a sample :

"Rock of Israel! cleft for me,
 For us, for all mankind,
 See, thy feeblest followers, see,
 Who call thy death to mind:
 Still the fountain of thy blood
 STANDS FOR SINNERS OPEN'D WIDE;
 Now, e'en NOW, my Lord, my God,
 I WASH ME IN THY SIDE.
 Now, e'en NOW, we all plunge in,
 And DRINK the purple wave;
 This the antidote for sin,
 'Tis this our souls shall save:
 With the LIFE OF JESUS fled,
 Lo! from strength to strength we rise,
 Followed by our Rock, and led,
 To meet Thee in the skies."

Equally expressive are the following words of the same inimitable poet, whose words of fire, I am sure, I cannot too often quote, especially for you, and for all those Methodists who admire the poetical genius of Charles Wesley. He says, in the 326th hymn,

"Now, e'en NOW, I yield, I yield,
 With ALL MY SINS to part;
 Jesus, *speaking* my pardon sealed,
 And PURIFY my heart!
 Purge the LOVE OF SIN AWAY,
 Then I into NOTHING FALL;
 Then I see the perfect day,
 And CHRIST IS ALL IN ALL."

And to show you, my dear M., how fully the poet has taught us to rely most implicitly on the grace of God in Christ Jesus, for this great salvation, I will quote one more verse from the 308th hymn. It reads as follows:

"Jesus, thou art our king!
 To me thy succor bring —
 Christ the mighty one art thou,
 Help for all on thee is laid:
 This the word; I claim it now;
 Send me now the *promised aid*."

May God help you, my dear M., who have obtained this invaluable blessing, to hold it fast by faith, and to prove the genuineness of your faith by good works, and especially the work of inviting all your Christian associates to seek for the high prize of "perfect love."

That this good work is advancing in the Church, I greatly rejoice to believe, and my sole object in writing these letters, is to contribute my mite towards its deepening and widening in the hearts of all God's professing people, as well as to communicate strength and comfort to the heart of my friend.

N. BANGS.

—*Christian Advocate and Journal*.

IMPOSSIBILITY OF CREATURE MERIT.

"FOR all things come of thee, and of thine own have we given thee." 1 Chron. xxix. 14. There can be no such thing as creature merit. Duty excludes merit. Even the angels cannot merit any thing. The angel has to say, "Of thine own do I give thee." For all he has is God's — every second of his time, every fraction of his strength, every wave of his wing. His the glowing love. His the soaring intellect. His the awful vigor. His the beautiful lowliness.

There is no merit in faith — we are saved by faith, not *on account* of it. All we consecrate, and the *will* to consecrate, are his gift.

Melwill.

She felt only pity for those who injured her. She regarded all guilty beings as *left of God*. God cannot take up his abode in the heart without the *consent* of that heart. This is all he wants, and all he permits; (an act, which has the peculiarity of sustaining moral responsibility, without involving moral merit,) where this consent is not given, the poor rebellious one is *left of God* — left to himself!

PROF. UPHAM, in *Catharine Adorna*.

